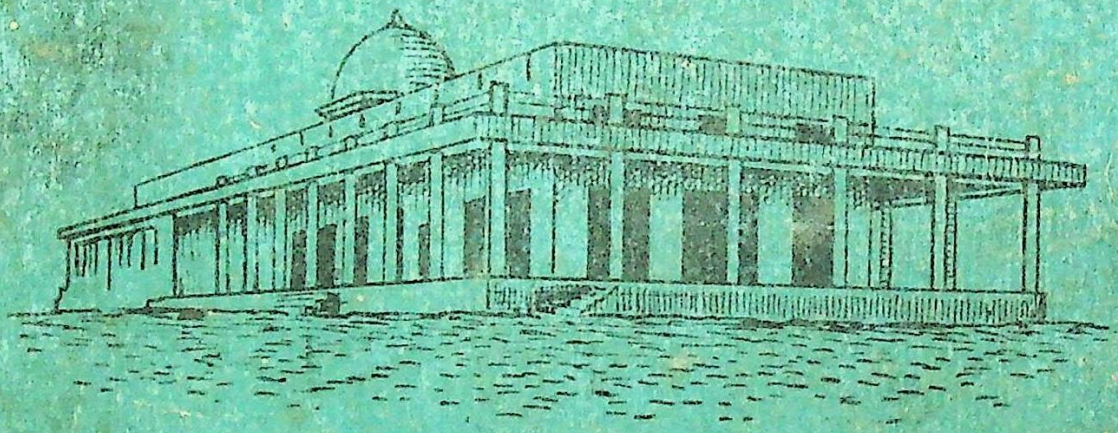
11/67

Pathway to God

(A Journal of Spiritual Life)

आत्मा वा अरे द्रष्टव्यः ।



SRI GURUDEVA MANDIR

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Belgaum

Vaikuntha Chaturdashi

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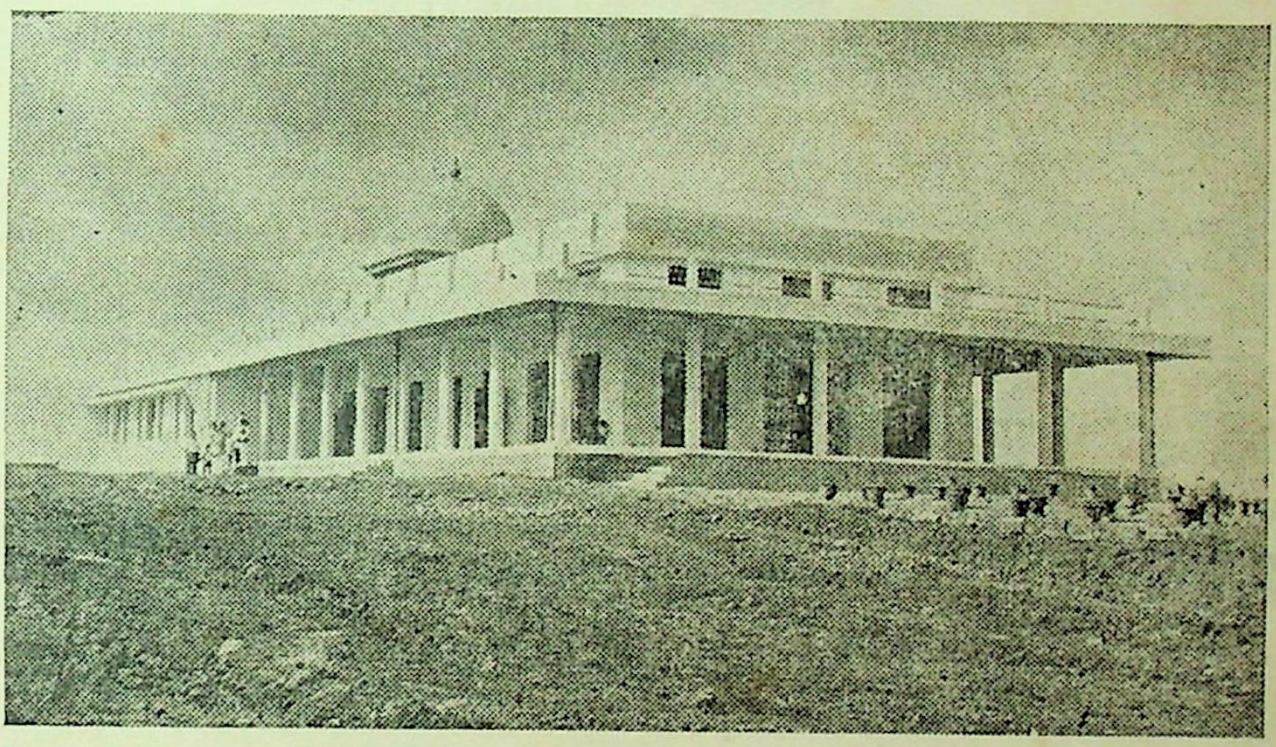

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PATHWAY TO GOD

[A journal of Spiritual Life]

"One World, One God, One Humanity"

Vol. II	November 1967	No. 1

WHO AM I ?

सत्यपि भेदापगमे
नाथ तवाहं न मामकीनस्त्वम् ।
सामुद्रो हि तरङ्गः
क्वचन समुद्रो न तारङ्गः ॥

O Lord! when all duality disappears, though really I am Yours, yet You are not mine; even as a ripple belongs to the ocean but the ocean does not belong to the ripple.

—*Śrī Śaṅkara*

EDITORIAL NOTES

स्वस्त्यस्तु विश्वस्य खलाः प्रसीदतां
ध्यायन्तु भूतानि शिवं मिथो धिया ।
मनश्च भद्रं भजतादधोक्षजम्
आवेश्यतां नो मतिरप्यहैतुकी ॥

—भागवत ५·१०·२

" May the world be full of peace and prosperity ! May the wicked be kind ! May all creatures think of mutual welfare ! May their minds be occupied with auspicious thoughts ! And may our hearts be immersed in the selfless love for the Lord ! "

We feel great pleasure in presenting this second volume of our Journal to our enlightened readers. Like the previous volume, this one also contains articles about different aspects of spiritual and cultural life, by eminent scholars from all parts of Bharat. We hope that this issue also will merit the appreciation of all the lovers of spiritual life.

Spiritual and Moral Values :

The abnormal emphasis, in recent years, on the material values of life, at the cost of spiritual and moral values, has posed a grave problem, not only to Bharat but also to the whole world. Everywhere do we find material values capturing the imagination of the people in general and becoming the sole centre of attraction. Man appears to have lost sight of his exalted spiritual heritage. Sense-pleasure appears to have become the passion and fashion of the day. Scientific inventions are being harnessed by man for

multiplying objects calcutated to enhance his sense-pleasure. As physical comfort has been the supreme ideal of life, man hankers after appropriating maximum comfort for himself. Selfish scramble has wiped out the noble qualities of head and heart and introduced into human life the law of the jungle viz. 'might is right.' As a result of this, in stead of aspiring for his super-human position which is his natural heritage, man has willingly reduced himself to the sub-human level. And the fun of it is that he is not only not conscious of his degradation but he even consideres this to be a glorious achievement. This has shocked the thinkers the world over, who have been seriously engaged in devising ways and means of combating this danger, threatening the very existence of humanity. They have been trying in their own way to bring home to man the supreme value of spiritual and moral life by placing noble ideals before him.

What are these ideals which our ancient and modern saints and seers have placed before us and what is the nature of the path chalked out by them for attaining the ideals ? The triple ideal of *Satyam*-Truth, *Śivam*-Goodness and *Sundaram*-Beauty, is the modern counterpart of our ancient ideal of *Sat*-Reality, *Cit*-Consious-energy and *Ānanda*-Bliss. This ideal is ethico-spiritual, ethical when relative, and spiritual when absolute. Like this triple ideal, the five-fold path chalked by our Saints and Savants, is also ethico-spiritual. *Satya*-Truthfulness, *Prema*-Love and *Saṁyama*-Self control, on the one hand and *Bhakti*-Devotion and *Dhyāna*-Meditation, on the other, are the five, primary constituents of this path. But it should be noted that Truthfulness is not a mere negative concept but coherence between thought, word and deed. Love is not sensual, but a single-minded aspiration and attachment for the ideal. Self-control is not mere asceticism nor starving of senses, but it is their sublimation in the sincere endeavour for the attainment of the ideal. Devotion is not mere ordinary loyalty for the ideal, but a passionate longing for the Supreme Ideal, the Lord. And finally, meditation does not mean mere idle speculation of the ideal, but a loving absorption in the Lord. When these

nobler ideals and the means constantly shine before the public gaze, inspiring and guiding them in their everyday life, then alone would they achieve and enjoy real and lasting peace and prosperity.

But how to achieve this result ? That is the problem of problems. Example and precept are the age-old remedies for bringing about any reform in life. Example should lead and precept should follow. In fact, example itself is the best precept. "*yad yad ācarati śreṣṭhaḥ tat tad evetare janaḥ.*" The example of a noble life is the model for others to copy. Reforms should, therefore, begin from the top. Just as the current of a mighty river issues from a lofty peak and flows down to fertilise the plain, the current of a lofty ideal should also spring from the Master-minds and come down to purify and ennoble the life of common people. Hence, it is only when our leading personalities, in every walk of life, imbibe these supreme values, mould and ennoble their own lives and place their inspiring examples before the people, that they would be attracted towards these high ideals and would try to achieve them.

Therefore, under the auspices of such Beacon-lights at the top, especially in the Government, proper arrangement should be made to spread these ideals among the people. The Ministries of Education should establish a special Department of Culture, manned by a few Beacon-lights. They should devise definite plans for imparting cultural education. They should begin with the "Temples of Learning" the schools, colleges and universities. Utmost care should be taken in the selection of teachers. Persons of outstanding ability, practical idealism and sterling character alone should be allowed to enter the sacred precincts of these temples and manage their affairs. Spiritual and moral courses of instruction should be introduced in the curriculum. The atmosphere of these institutions should be kept pure and holy.

For educating the general public, the services of Literature

and Art, of the Press and Platform, of the Stage and Talkies, of Radio and Television etc. should be judiciously utilised. They should be asked, or ordered if required, to employ all their resources to glorify spiritual and moral values in an efficient manner. They should arrange their programmes in such a manner that ethical and spiritual values alone are prized more than anything else. Never should they allow material values to overshadow them. A sincere attempt, in this direction, persistently carried on for a decade or so, can be expected to give better results and restore the lost balance in the scale of values in our social, national and international life.

Religion and Education :

God is one though gods are many; likewise, Religion is one, though religions are many. This one Religion which is the essence, the core of all religions, seeks to apprehend and manifest the Divinity in man. And since education should aspire to manifest this Divine Perfection in man, it ought to provide a prominent place to Religion in its curriculum. In fact, as our life should be God-centred, out education should be religion-centred. But unfortunately, as we have shut out God from our life, we have also shut out religion from our education. We have wilfully closed our eyes and have denied ourselves the blessings of the Divine Light and Bliss which is present everywhere. Likewise, we have deliberately closed the doors of our educational institutions to the benign influence of Religion and have been tasting the bitter fruits of Godless secularism. Recently, some of our leading thinkers have come to realise our folly in this respect, and have been trying to devise ways and means of setting things right by introducing Religion in our educational system. Seminars are being held, Symposiums are being arranged for discussing this problem which bristles with diverse difficulties. Hence, it would be in the fitness of things, if we would also offer our suggestions for its solution.

Every religion generally has five main aspects : the ritualistic,

the mythological, the philosophical, the ethical and the mystical. We may roughly call them the body, the mind, the intellect, the will and the soul of religion. This comparison will also roughly indicate the relative positions they occupy in the organic framework of religion. It will, at the same time, point out how the last two aspects, viz. the ethical and the mystical, form the essence or the core of all religions. It is in the light of these considerations that educational curricula should be devised and regulated in our schools and colleges.

Let us see how we are to arrange for their introduction. We should first approach our contemporary eminent Philosophers as well as men of Religion and under their able guidance should start a Religious Academy, where we should create suitable literature both for the teachers as well as for the students. (i) We should first of all try to prepare an authentic literature on the comparative study of principal religions of Bharat and the world, dealing especially with the ethical and cultural aspects. (ii) We should also have a book of selections for everyday use, containing inspiring passages from the sacred books of all religions. (iii) We should, at the same time, try to have suitable literature dealing with the lives of great saints belonging to different religions, and explaining in a rational manner the significance of the important festivals of each religion, from the ethical and social points of view. (iv) Finally we must prepare a fine selection of Prayers from all the religions of the world. All this literature should be made available to the people at large.

The Central Academy should start Religious Institutes one in each University and impart proper training to deserving teachers there. Pious, religious-minded professors and teachers of ability and character, should be carefully selected and long and short term ' Classes ' be conducted for them. And with the help of these trained teachers, we should try to introduce religious courses in all the schools and colleges. What should be our objective ? It should

mainly be to inspire and develop a genuine taste for moral and spiritual values of life, so that the student would have a broad and liberal outlook on men and life. The essential feature aught to be that human life should not be regarded as merely vital or moral nor even intellectual, but the ultimate spiritual mission and ideal of human life should be placed before the students. On this basis it would be possible for the students to mould and shape their own lives vith a view to achieve and realise the final goal of human life.

The actual curriculum for these classes in the Institutes together with their syllabuses should be prepared by the Academy. Each University should deem it a privilege to establish such an Institute. The Department of Philosophy also may be asked to actively cooperate with it. This Institute will really be competent to prepare the syllabuses for the schools and colleges. A rough out-line of the same has been given below :

(A) *Primary Schools* : (i) Common Prayer. (ii) Talks on the Lives of Saints.

(B) *Secondary Schools* : (i) Common Prayer and Meditation. (ii) Talks on the lives of Saints. (iii) Talks on the significance of festivals, and (iv) Elementary aspect of comparative study of religions, especially dealing with ethics.

(C) *Colleges* : (i) Common Prayer and Meditation (ii) Comparative study of religions in detail, including the variety of spiritual experience.

Occasional festivals and anniversaries of great saints should be celebrated with proper pomp and grandeur. The ceremonial and aritistic aspects should not be neglected. Teachers in charge of Religious Education should be of outstanding piety, sincerity and intelligence and their noble lives should be a constant source of inspiration to the students. Parents also should actively co-

operate with them, by moulding their own lives and placing right type of ideals befor children .

A new generation brought up in this ennobling atmosphere will surely be a blessing to humanity.

A Welcome Suggestion :

Our esteemed Sādhaka friend Dr. R. R. Diwakar, Chairman Gāndhi Smārak Nidhi, has offered the following valuable suggestion:

"In India, we lack mystic literature which vividly gives expression to experiences of Reality. Why should it be fashionable to express the joy one feels, experiences and becomes even ecstatic when one enjoys a sunrise, a beautiful rose flower, a lovely face, a sweet musical note, and why should one be secrative and esoteric and observe hush-hush when one experiences inner joy when full of devotion or when one feels the pang of seperation from God ? If possible encourage such mystic literature modern, living and true to life today. There is no meaning in pointing out fingers to the past only. Life is what exists today, here and now as it flows like a mighty stream."

The spirit in which this novel suggestion is made and the genuine concern that Dr. Diwakar feels for the uplift of man will have to be warmly appreciated. However, the fact remains, as Dr. Diwakar is himself aware, that real mystics are usually averse to giving expression to their spiritual experiences. Mystics are said to be pragmatists par excellence, in the sense that they are conversant with what we believe to be the practical side of life, as also with the spiritual side of it. It would, therefore, appear that if they are not inclined to give publicity to their experiences, there aught to be valid grounds for their reluctance, at least grounds which they regard as valid. We certainly have no objection if any genuine mystics offer for publication their authentic spiritual experiences. It is a matter which has got to be left to mystics alone for consideration.

We are happy that Śrī G. V. Tulpule M. A. who is the Chairman of the Board of Trustees of this Academy, has been awarded the highly valued 'Kelkar Granthottejaka Pāritoṣaka' for his Marathi book "Jñāneśvarī : Ātmānandāce Tattvajñāna."

We have published in this volume the Letters of Gurudeva Ranade, and also a report of his "Sittings" under the title 'Elixir for Life'. We would like to publish more of these. The readers are requested to send to us for publication Śrī Gurudeva's Letters, Talks, reports of "Sittings" etc. which they may have in their possession.

Lastly we have to place on record our sincere appreciation of the spontaneous response which our first volume met at the hands of our generous and discriminating public. We are grateful to our subscribers, to our contributors and to all others who have helped us in various ways. We have no doubt that the present volume would receive generous response from the public.

* * *

India not Effete

"I see that India is a young and living organism. Europe also is young and living. Neither has arrived at such a stage of development that we can safely criticize its institutions. They are two great experiments, neither of which is yet complete. In India we have social communism–with the light of Advaita–that is, spiritual individualism playing on and around it; in Europe, you are socially individualists, but your thought is dualistic, which is spiritual communism."

—Sister Nivedita, *The Master as I saw him*, p. 204.

ŚRĪ GURUDEVA'S MESSAGES

(I)

(Message to the Silver Jubilee Celebration of the Philosophical Association of the Fergusson College Poona in July 1941)

It is a matter of great pain to me that ill-health should have prevented me from attending this momentous celebration of the Silver Jubilee of the Philosophical Association of the Fergusson College. In my humble way, I was connected in my days with this Association and was a joining link between my senior, Prof. G. C. Bhate, and my nephew, Prof. N. G. Damle, who followed me and upon whom the mantle, which I received from Prof. G. C. Bhate, has fallen very worthily and for almost a quarter of a century. I recall the days when as a Membr of the Fergusson College, I was connected with two of the noblest souls I have met in my life, Principal Dr. R. P. Paranjpye and Prof. G. C. Bhate who, I am glad to say, are both gracing the occasion of this celebration with their presence. Most of all, am I glad that these celebrations are being presided over by my philosophical and spiritual alter ego, Prof. S. Radhakrishnan, who has taken all the trouble of going over from Banaras to Poona for the celebrations. I congratulate you, young and old, upon your having been fortunate in securing the services of such a distinguished savant of philosophy to address you on this occasion, and to guide you on the path of your future progress.

I have always believed that the function of philosophy is for the consolidation and consummation of spiritual experience, and it is only the acquisition of this spiritual experience which makes a man worthy of being the handiwork of God. The world is torn with dire conflicts today. There is no hope for humanity except on the basis of spiritual experience whose power, when writ large upon the world, can assuage ascerbated feelings, reconcile

warring interests, and make humanity a true mirror of the peace, the joy and the glory which is in God.

(II)

(Mesage to all Faiths Conference held at Lachāṇ on 29–4–1948)

Śrī Swāmi Banthanāḷ Mahārāj deserves to be heartily congratulated on his very happy idea of holding an "All Faiths Conference" to bring together men of all kinds of religious belief, and creed, on the same intellectual platform, with a view to bringing about real understanding, harmony and peace, between communities in India in general and Karnatak in particular. For, it is only the spiritual unity of all communities and creeds that is of an abiding and permanent nature; while all groups based on material principles are but superficial and short lived, as they are not sufficiently broad-based and selfless in their nature.

Such latter trends of thought deserve to be corrected by a broad and fundamentally unifying principle. And this we cannot find anywhere else except in the spiritual nature of man. Men are generally misled by false ideologies and values in life. These values have to be transvalued in the light of what would be permanently useful and beneficial to the whole humanity without any distinction of caste, creed or nationality. It is only by realising the essential unity of human nature and thereby establishing the fatherhood of God and the brotherhood of man that the real good of humanity can be achieved. This is the ideal preached and practised by all saints and sages and prophets of the world in the past. Spiritual Religion, the creed of all saints of the world, can alone save us from all separatist, disorganizing and dissipating tendancies and forces. It is from this point of view that the efforts of Śrī Banthanāḷ Swāmiji to hold an "All Faiths Conference" at Lachāṇ deserve to be commended heartily, to all good and God-loving people. He has disinterestedly helped the foundation of an institution of higher education in Karnatak. His intellectual ability and moral enthusiasm can be judged from his influence on his disciples. The tree, as the Biblical expression goes, is justified

by its fruits. I was, thus, greatly impressed by the ideals and manners of two of his disciples, with whom I came into contact recently.

Śrī Swāmijī has also been fortunate in securing Śrī Gaurī Shaṅkar Swāmijī, the Head of Gourī Math Mysore, as the president of the conference. Swāmi Gourī Shaṅkarjī is wellversed in all the six śāstras, and is distinguished M. A. from Nadia. I am greatly delighted to learn that such a scholar of wide experience and knowledge is to guide and direct the deliberations and the proceedings of the Conference. I am also exceedingly glad to find that great scholars of various faiths, from far and near, have been invited to discourse on various religions and their special features. I wish their deliberations every success.

This assembly of the distinguished scholars, Pandits and spiritual aspirants, reminds me of the grand Congregation of the great saints that had assembled in Kalyāṇapattaṇa under the presidentship of Śrī Prabhudeva, properly known as Allama Prabhu, one of the greatest saints of all times, a graphic description of which has been given in the spiritual song, "*Idē anubhava maṇṭapavō*" which has filled me with delight for many years past, since I heard it for the first time from Śrī Nāgappā, the grandson of the great saint of Nimbargi, who has been one of the greatest saints of moden India. It was the life task of this great saint to practise and preach the essential nature of the mystical religion throughout his long life, extending almost over a century, which alone can bring together different creeds and faiths. As an humble disciple of the disciple of this great saint, I feel assured, as Shakespeare has said, that like the Pole-star in the heavens he will spread his beneficial influence all over the Karnatak, or to put it in the words of a Sanskrit poet, like the Bakula tree planted in the corner of the garden, will fill the whole atmosphere with the fragrance of spiritual experience, joy and peace. I heartily recommend to this Congregation, who may be thirsting for spiritual life, to understand the real nature of the Laya about which the Song "*Idē aunbhava maṇṭapavō*" is speaking, and I call upon Śrī Nāgappā to sing the song to this Conference. I wish the Conference every success.

* * *

Śrī Sadguru Bhāusāheb Mahārāj

(Spiritual Preceptor of Dr. Ranade)

ŚRĪ GURUDEVA'S LYRICS

(Rendered into English from the original Marathi by "M")

(I)

Prayer to Sadguru

Greatly pained by the Triple Pain
My mind doesn't rest in God.
Prey have I been to the lure of lust.
Pray save me soon, my Lord!

Like Kunti I pray for evil days,
In case they bring me thoughts Divine.
I can't but share my Karma's fare,
Still, ever I long for Name Divine.

Let my heart seek for higher things,
My eyes ever see thy vision.
Let my frame ever practise Nema,
My mind be absorbed in meditation.

Let my heart feel joy supreme,
In the company of sages and saints.
And let me ever with love remain
At thy holy lotus-feet.

The worldly life is tormenting me.
Lead me ever by the path Divine.
None but thee can ever save me!
O bless me well with Thy grace benign.

* * *

(II)

My Master Departs

You thought your mission was over,
And departed from here so soon.
You gave up all your functions
With a cautious pre-intimation.

"Who will preach devotion after you?"
The disciples fondly enquire.
"Why worry? the Lord will look to it.
God's work will continue for ever."

With this my Master sealed his lips,
His mind absorbed in meditation.
No food, no drink did he then take
For full days eleven.

Thursday night, his last night here
Bhajan went on near him in the hall.
With heavy heart and tearful eyes,
They lit camphor, cried, Vithal Hail!

A glance at the last flicker of the flame,
A clap of his hands and he breathed his last.
Thus did the Master leave his body,
His light dissolving in the Light Divine.

* * *

ŚRĪ GURUDEVA'S LETTERS

(Rendered into English by "M")

(I)

Glory of Ātmajñāna

Fergusson College, Poona
8-3-1912

Blissful Śrī Sadguru Mahārāj !

My humble salutations !

I have duly received your letter from Sholapur. I am extremely glad to go through its contents. The assurance of protection granted by the grace of Guru is simply unique. Very often have we experienced it in our everyday life.....Recently, among the devotees initiated by your Holy Self, every where do we find the spirit of devotion growing rapidly. This growth defies description. At Jamakhandi, Jatt, Sholapur, Inchagiri – in fact in every place – fresh poems and devotional songs are being increasingly composed day by day. Your untiring effort for Self-realisation is the basis of all these compositions. " He repairs to the valley but takes care of all ". These remarks about Śri Rāmadāsa are true in your case as well. These verses and songs are the outcome of your Sādhana at Inchagiri and the care you have bestowed upon your disciples. If we consider the authorship of these poems, it would be more proper to say that it is your good self that has really composed them, without actually doing so. In the absence of Self-realisation there would have been no songs and Abhangas as well as this introduction. This introduction which was really written by your Holiness through an ignorant person like

myself, would never have seen the light, had it not got the backing of your Self-realisation. What thing is there which cannot be attained by Self-realisation? Without actually going in for it, it can make a blind man see, a deaf man hear, an ignorant person utter words of wisdom, a buffalo to repeat the Vedas etc. It can accomplish these things and many more, without actually doing them. Otherwise, what is the use of mere learning? If learning is not supported by Self-realisation, the person would fall a prey to egoism. But if it is based on Self-realisation, if it has the backing of Self-realisation, it would fill all the quarters with the resounding glory of God-devotion. Nothing but Self-realisation can ever endow this power to learning.

Hence, it would be more appropriate to call your Holines "Ātma-Jñāna" or Self-realisation, reather than Śrī Bhāusāheb Mahārāj. Since you have realised your identity with the Lord, all your attributes—such as body, name and form—have fully merged in him. As you have completely identified yourself with the Lord, what harm is there if you are called "Ātma-deva" "Lord-Self?" Recently, I have come across several Saints but I did not find even one who knows as you know what Self-realisation really means. Hence very few know the real greatness of Self-realisation and consequently the real greatness of your Holy Self.

Eagerly expecting your occassional behests,

Your Child
Ramachandra Dattatraya Ranade

* * *

(II)

Agony of the Soul

Deccan College, Poona
7–8–1913

Blissful Omiscient Sadguru Mahārāj !

My humble Salutations !

Through the grace of Sadguru, the Śrāvaṇa Saptāha must have been going on quite well. All the saints (Sādhakas) must have been fully absorbed in meditation, hearing holy Pothi and discourses and singing the glory of the Lord. The sweet memory of experience at Inchagiri, three years ago, gives me a good deal of pain now, on account of my inability to come there and engage myself in meditation and other functions. All my time is taken up with anxiety for worldly life and service of the family. The Bhajan of the Lord is not attended to, properly. Neither am I experiencing the joy of Sādhana. I am not able to hear the words of advice of my Master. "When will Śrī Mahārāj show me the blissful day by liberating me from worldly life full of fear, worry and indolence?" My poor feeble intellect cannot have even an idea of that supreme bliss. All the saints and sages have been repeatedly telling us that Sādhana performed properly will infuse a peculiar power in our bodies and enhance the strength of our body, mind and intellect. My body has no capacity to experience it. My body has not got strength enough for steadfast continous meditation. I cannot conquer my enemy of passion and indolence. I think a good deal about trifling matters. I detest these things, but I have not been able to shake them off. How very powerful is the attraction of worldly life ! Saints declare that when devotion to God sprouts in us, all sorts of powers manifest themselves in the body and bliss is generated in it. I am awaiting the advent of that divine devotion like a Cātaka bird. Śrī Amburao Mahārāj has glorified himself and his Master by his

Sādhana. How shall I describe his greatness ? To gain sufficient strength of body for performing Sādhana, there is no other remedy but the grace of the Master. Since you have fully showered your grace upon Śrī Amburao Mahārāj, there is no limit to his blessedness and bliss. You have been telling us that there are gods on this earth. Who else can these earthly gods be, but those persons who have enjoyed the bliss of Ātman through Sādhana ? You are the President of the assembly of such earthly gods, in Inchagiri. Mutual exchange of bliss increases it. Such a bliss cannot be had anywhere else in the world. In a holy place like Inchagiri, where " the blissful Lord has taken His abode, " you have been performing meditation with steadfast regularity, for years together, and have been engaged in the work of showing the Pathway to god to people for so many years. What profession can be superior to this ? Those persons alone glorify this earth, by their birth, who free people from difficulties, who confer supreme bliss on all and who serve their Master with one-pointed devotion. There is no doubt about it. Very often, the thought that I had the good fortune of having the association of an exalted person like your good Self, gives me a thrill of joy. The greatness of Saints cannot be adequately described. Let the capacity to understand your greatness develop in me at any time it likes. I pray to you to bestow it upon me. Nothing else in this world is deemed supreme by me, excepting the possession of the ever advancing capacity to know your power and greatness. It is for you to grant it to me. My salutations to all the saints (Sādhakas).

With deep regards,

Your Child

Ramachandra Dattatraya Ranade

* * *

ELIXIR FOR LIFE

(Spiritual Talks of Śrī Gurudeva)

" Bee "

(1)

Introductory

Śrī Gurudeva Dr. R. D. Ranade was very keen on remaining aloof from the external glamour of " Gurudom ". He never used to deliver sermons. But he was required to cater to the intellectual needs of his numerous educated disciples, which he did through his instructive and inspiring " Sittings ". His casual talks, at that time, were a sort of intellectual and spiritual treat in which both wit and wisdom had an equal share. It provided a veritable feast of Bodha-Sudhā - an ambrosia of advice - both about spiritual knowledge and Divine devotion, served along with various dishes suited to the varied tastes of the devotees. The period taken up by these " Sittings " varied from half an hour to three hours or even more. But on account of the variety of items as well as the inspiring presence and talk of Śrī Gurudeva, these " Sittings " always proved to be immensely interesting and persons attending them were hardly conscious of the considerable time passed in liseting to the talks.

As these "Sittings" were of an informal nature, Śrī Gurudeva's inner thoughts and feelings found spontaneous expression in them. These " Sittings " were not always serious. They were occasionally illumined by flashes of wit, humour and consequent laughter. Thus the spiritual talks at such " Sittings " generated love for spiritual

life in the aspirants, fortified their faith by removing indirectly their misgivings and misconceptions, supplied them with fresh inspiration to pursue steadily their spiritul Sādhana, by granting them the neccessary light.

Some of his disciples have taken brief notes of some of these talks. We intend to share a few important talks with the readers of this Journal. They would be published serially in subseqent issues. They are expected to serve as good beacon-lights and elixirs during their spiritual career. As the disciples who have recorded them, as well as those who have taken part in the talks, prefer not to reveal their identity, their names have not been mentioned. No ideological sequence has been followed in the arrangement of these talks in this series. They have been given in the order in which they have been recorded. These records extend from 1936 onwards. The original Marathi and Kannada talks have been freely rendered into English for the benefit of the English - knowing readers.

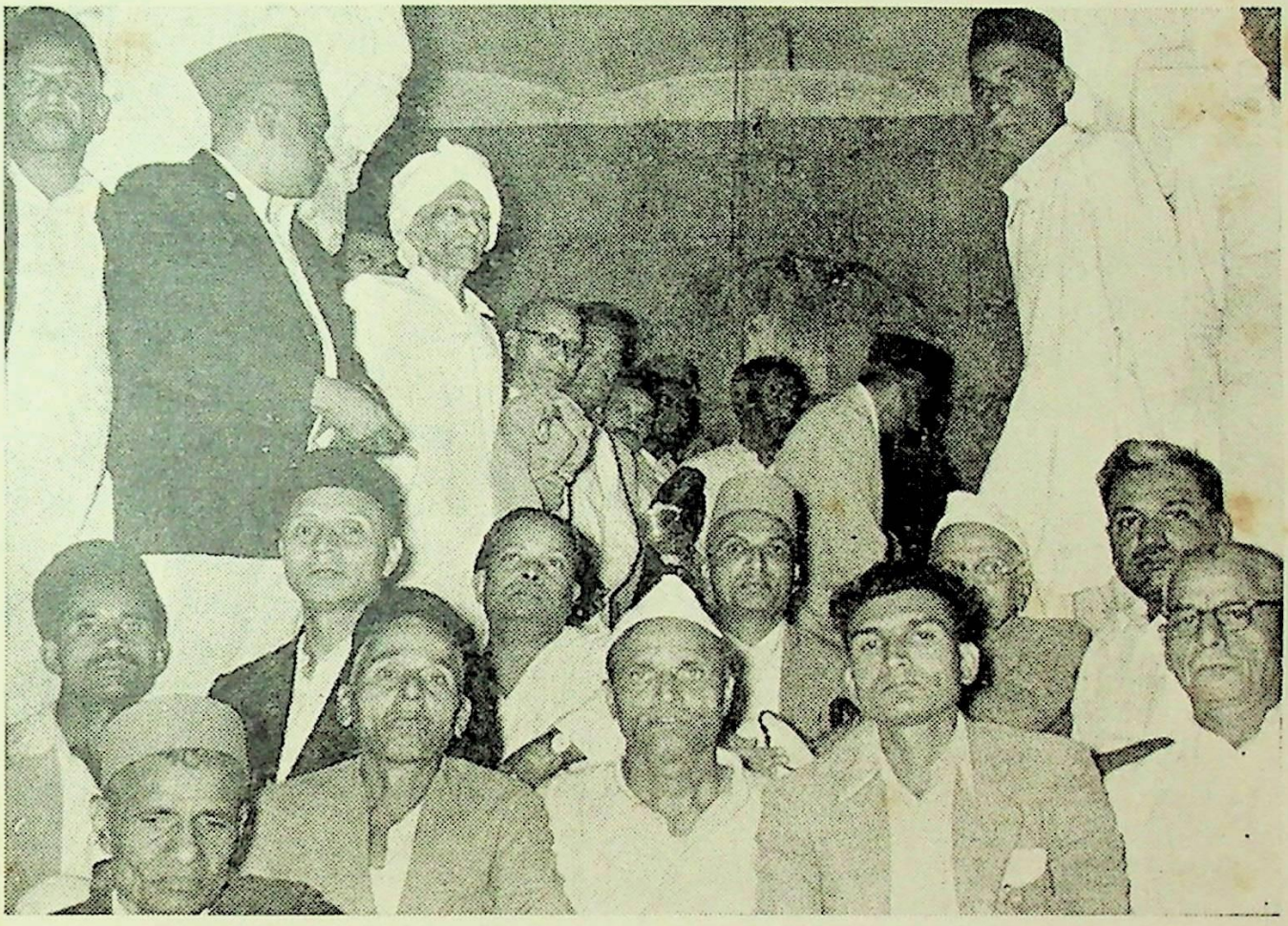
(2)

Sarvam khalu idam Brahma

(All this is verily the Absolute)

One day a disciple, in one of the "Sittings" asked Śrī Gurudeva: "Sir! some scholars maintain that since the whole universe is nothing but the Absolute, all our actions in this world partake of the nature of Brahman. Naturally, Brahman can be automatically realised through the intellectual appehension of its real nature. What need is there then, they ask, of repairing to the forest and performing Tapas there? How far is this view correct?"

"This is wrong!" declared Śrī Gurudeva. "Look here" he continued, "*Sarvam khalu idam Brahma* is the verbal expression of the ultimate spiritual experience. We should not try to build a logical edifice on its basis. Ours is an Iuductive Method, not a



Śrī Gurudeva Ranade
at the Samadhi of Śrī Nimbargi Mahārāj
at Nimbargi
13-1-1957

Deductive one at all. What little spiritual experience we are blessed with should itself gradually evolve and culminate in that grand, final experience. Logical theory can neither serve as an experience not can it be used as a Sādhana.

Moreover, Mere intellectual knowledge of Reality, is totally different from its mystical realisation. One can not, hence, be a substitute for the other. At ther same time, simple intellectual apprehension of Reality will never lead one to actual spiritual experience. Thus it can neither be an end, nor a means of God-realisation. At the most, it can serve as a minor aid to it. "

(3)

Supremacy of Spiritual Life

A young man from Hubli had been once to Śrī Gurudeva for being initiated by him. He was a Brahamacārī and had taken an active part in the Non - cooperation movement for about 5 or 6 years. He had some jail - experience also to his credit. He intimated all this to Śrī Gurudeva and expressed his desire to receive initiation from him. He wanted to carry on spiritual Sādhana also along with his political activities. While introducing this young man to us Śrī Gurudeva said : " This gentleman is a political worker. He has started and is conducting a Vyāyāma Śālā in a village and is also engaged in political activities. Now he is desirous of leading a apiritual life as well. But as political life and spiritual life are entirely opposed to each other like darkness and light, how would it be possible for him to live both at the same time ? He will have to choose one of them. "

Unable to come to a definite decision regarding his final choice, the young man politely took his leave. When he departed from the room, Śrī Gurudeva said : " This young man wanted to develop spiritual power to promote his political aspirations. That desire had brought him here. But spiritual life must be sought

and cultivated as an end in itself and never as a means to achieve other ends. Then alone we would attain our cherished goal viz. God-realisation. Otherwise, not. This young man appears to be good - natured. But some more time is needed for him to enter spiritual field."

(4)

Love for Spiritual Life

A seeker once asked Śrī Gurudeva : "Sir ! how should we awaken and intesify our love for spiritual life ?" Śrī Gurudeva replied : "To awaken and intensify our love for spiritual life, we should try to keep good - company (Satsaṅga) — the holy company of saints and seekers. There is no means so simple and effective as that. It would ensure our steady progress on the spiritual path. Along with this, good - listening (Sat - śravaṇa), listening to spiritual discourses, is also absolutely necessary. But we should listen with perfect attention, with complete concentration. In fact, we should be fully absorbed in listening and should not be conscious of anything else at that time. Reading is also included in listening. We should always employ meditative method in reading. It does not matter even if we read only a few verses at a time. But ours should be a meditative reading. We should reflect while we read. The idea should sink in our mind. It is no use simply skipping over pages after pages. In spiritual Sādhana, meditative reading proves to be very valuable and effective. While reading we should also try to remember the Name of the Lord. That would certainly enhance the utility of reading. All these factors would create a devotional atmosphere round about us that would ultimately awaken and intensify our love for spiritual life."

(5)

Nāmasmarana

(Meditation on the Name Divine)

"Are the four popular Yogas viz. the Jñānayoga - the Yoga of Knowledge, the Karmayoga - the Yoga of action, the Dhyānayoga - the Yoga of Meditation, and the Bhaktiyoga - the Yoga of Devotion, independent paths leading to God - realisation ? If so, how do they enable the aspirant to attain Divinity ?" This was the question posed in one of the "Sittings" when Śrī Gurudeva remarked: "These Yogas are not only not indepndent paths, but they are not at all paths directly leading to Divinity. Left to themselves, they will not get even an entrance into the sacred Shrine of Divinity. They can, at the most, reach its portals. The Yoga of Nāmasmaraṇa is the only path that can enable the Sādhaka to attain God-head. This path alone can take the Sādhaka into the inner Sanctuary and grant him the vision and bliss of Divinity. *Nānyaḥ panthā vidyate ayanāya* — 'there is no other way for it.' All the saints of the world, have followed the same Pathway, and have bequethed it to the coming aspirants.

The Yogas of Knowledge, Action and Devotion, are contributory to Nāmasmaraṇa. They cleanse our hearts, fortify our faith, remove our intellectual doubts, and facilitate our journey along the Pathway. That is all that they can do. On account of the temperamental differeces, the Sādhakas begin their Sādhana, by adopting one or the other of these Yogas that suits their temper most. But, in the long run, they must necessarly take recourse to the primary Pathway of Nāmasmaraṇa. Otherwise, they won't attain their ideal of God-realisation. Thus, meditation on the Name Divine is the only Pathway to God. This is the Pathway advocated by Saints like Jñāneśvara."

(6)

Power of Divine Name

Once the method of meditation on the Divine Name was the topic of discussion. Some of the aspirants, assembled on that day, wanted to know whether all the factors in the method, were equally important and inevitable. Śrī Gurudeva explaind : " Fixing of the gaze on the tip of the nose, observation of the incoming and outgoing breath, mental repitition of the Name along with the breath, distinctly, – all these are, no doubt, important factors in our process of meditation. They are all, really, very useful for our mental concentration. But with all that, if the Name has not been imparted by a Sadguru possessing the requisite spiritual attainments, it would never enable a seeker to attain spiritual realisation. The power of the Name rests in the Tapas – Sādhana and spiritual realisation of the Sadguru. The grace and power of the Lord decends into the Name through the Sadguru. We may meditate on the Name imparted by such a Sadguru, in any way we like. It would not fail to grant the desired fruit of God – vision.

Don't you know that Śrī Bābā used to meditate with his eyes closed ? I also do the same. On account of biliousness, continuous gaze on the nose – tip produced rings before our eyes. Hence we began to meditate with our eyes closed. But it should be noted that this does not apply to one and all. "

(7)

Spiritual " Vastu* " is Unique

" Ā spiritual " Vastu " is visible as all other objects are visible. What, then, is the distinction between the visions of both of them ? Why should one be regarded as an expression of

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* Supersensuous perception of spiritual light, form, sound, touch, fragrance and taste is called " Vastu " by the Saints.

Reality and not the other ?" When this question was asked one day, Śrī Gnrudeva explaind : "There is a vast difference between the vision of "Vastu" and that of other objects. The former is produced within, while the latter is produced without. One is internal, while the other is external. External vision requires an object. Such vision is possible only when the object is present and not possible when it is absent. This is not the case with internal vision. The "Vastu" is first created internally and then it becomes visible to the external organs of sight.

Nor is this all. In both these types of vision, the physiological processes also are quite different. For the sight of an external object. light is required; eyes must be in a normal, healthy condition; and at the same time, they must be open. But for the vision of "Vastu", none of these factors are necessary. "Vastu" can be seen even in darkness. It can be seen even when the eyes are closed and by the blind man as well. You know our spiritual brother Śrī Lingappa Savalgi. He was blind by one eye. But he could see the "Vastu" even with his blind eye. This is really a fine test of the reality of "Vastu".

"*Yad dṛṣṭaṁ tan naṣṭam*"—"That which is visible is perishable!" This is a well-known maxim. It is a truism so far as external objects are concerned. But it is not true in the case of spiritual "Vastu". A gentleman who did not know this distinction had once asked Śrī Bābā this very question. It was, of course, an outcome of his utter ignorance in this respect.

Western physiologists have recently propounded a new theory. They maintain that the whole brain sees, hears and thinks. According to them, every cell of the brain sees. Sight is not the function of one particular centre. Hence it is not impossible to see with the ear and hear with the eye. Jñaneśvara's utterance in this respect is quite well-known : "I heard with the eyes and saw with the ears etc."

(8)

Attractive Power of " Vastu "

" When will our " Vastu " develop the power of attracting us ? " asked an aspirant. Śrī Gurudeva replied : Our Vastu does possess the power of attraction from the very start, as it is inherent in the " Vastu ". We fail to realise the power in the beginning on account of our mental impurity. As soon as our heart gets purified, it begins to realise and appreciate the attraction and to respond to it properly. Between the two types of " Vastu ", spiritual sound is more absorbing than spiritual sight. Śrī Śaṅkara has paid a high tribute to this sound, in his *Yoga – tārāvali*, in these glowing terms :

नादानुसन्धान नमोऽस्तु तुभ्यं
त्वां साधनं तत्त्वपदस्य जाने ।
भवत्प्रसादात् पवनेन साकं
विलीयते विष्णुपदे मनो मे ॥

" Salutations to Thee ! O Sound-attunement ! I know that you are the means of attaining Reality. Through your grace, my mind is absorbed at the feet of the Lord, along with the breath. " Addressing this very sound, Śrī Tukārām says : " Just as the pipe of a snake-charmer attracts and charms the serpent, you have charmed and overpowered me. " Such is its inherent power of attraction.

On another occassion, when a disciple complained about his loss of interest in spiritual life as well as lack of attraction in his Vastu, Śrī Gurudeva remarked : " Religion, it is said, is an instinct like hunger and sex. At times, spiritual hunger overpowers us. Then we spontaneously feel impelled to sit for meditation. After good meditation, it gradually subsides. But this spiritual hunger, though naturally present in all, is dormant in some and dominent in others, less intense in some and more intense in others. How to make it more intense is a problem. When our " Vastu " becomes permanent, through good Sādhana, this hunger becomes intense. This won't be possible merely through occasional glimpses of " Vastu. "

"Vastu" should become an important factor in life - a veritable part and parcel of our life. Then alone we will enter into its field of attraction and when this is once achieved, future progress becomes easy and rapid. Then there would be no danger of the flagging of our interest. Till then we must be particularly careful.

(9)

God - realisation and Omnipotence.

"A saint who has realised God, is supposed to possess infinite power. Is it really so, Sir!" asked a disciple. "Yes! Of course!" emphatically replied Śrī Gurudeva, "It is definitely real. God is the eternal spring of infinite power. Naturally, those who partake of its nectarian waters, share His power. 'A genuine saint,' according to Śrī Rāmadāsa, 'actually experiences that all his sins have come to an end, that the round of births and deaths has come to stop, that he has realised both God and Self and that he has completely surendered his Self to God."

This being the case, such a saint can confidently declare: 'I am the child of the Lord. What is there in the world that I cannot achieve?' If a saint does not possess this confidence, he is not a God - realiser at all. A saint is ever free from fear of any kind, as he is thoroughly convinced, through actual experience, that his "Vastu" would never fail to protect him. आनन्दं ब्रह्मणो विद्वान् न विभेति कदाचन।....कुतश्चन। declare the Upanisads. A saint who has realised the bliss of Brahman, will never be afraid of anything or anybody."

But this does not mean that he can make two plus two equal to five. God always obeys His laws, He never transgresses them, even though He can do so. He designs different bodies to fulfil different purposes. Hence, in addition to the common function of spreading the Gospel of God-devotion among the people, these saints can perform only that work for which their bodies have been specially designed. They cannot do anything else.

(10)

Nature of Miracles

"What is the exact nature of miracles? How do they take place?" were the questions asked by a vistor to Śrī Gurudeva, when he explained: "Look here! It is the law of Nature that cause and effect should necessarily precede and follow each other. Every cause should produce an effect and every effect should have a cause. If a few links in this chain are absent – invisible, that phenomena is treated as a miracle. Such miracles do happen very often. The Radio of today is a miracle of yesterday. With the aid of the super-natural power acquired through penance, saints transcend a few steps, and at once reach the top. These sudden jumps, are then regarded as miracles by the common people.

There is another type of miracles with which we are familiar. We may call them 'Psychological Miracles.' Saints possessing supernatural powers, can send messages to their distant disciples instantly, can intimate them beforehand the events that would take place in future, and can actually read the thoughts of others as well. All these things are possible. But Śrī Mahārāj maintained that events that violate the laws of Nature, such as 'the speech of a buffalo' and 'the movement of a wall' cannot take place. Hence, these miracles attributed to Saint Jñāneśvara, might be regarded as the products of poetic imagination.

In this connection, one fact deserves special attention. Miracles should happen of their own accord; they sould never be wilfully performed. Divine grace should descend. It is always received and never given. Because, the moment the idea of giving it dawns upon the saint. he enters the province of Ego. by transcending that of the Lord. Genuine saints, therefore, never entertain even the thought of performing miracles. Still, it is also equally true that God brings about miracles, through the saints, without their knowledge."

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Śrī Amburao Maharaj
Gurubandhu of Dr. Ranade

THE MESSAGE OF
DR. S. RADHAKRISHNAN

Vice-President of India

On the occasion of

THE THIRD PUNYATITHI OF GURUDEVA RANADE

(5th of June, 1960)

I am honoured by the invitation to say a few words on the release of the late Professor R. D. Ranade's last work on "Pathway to God in Kannada literature" on the 5th June, which happens to be the anniversary of his passing away. I enjoyed his friendship and affection from the time I met him in 1925 at the first Indian Philosophical Congress in Calcutta. His simplicity, his integrity, his sweet and affectionate nature impressed all who came into contact with him.

For many years he taught philosophy at Poona, at Amalner and at Allahabad. Philosophy for him, was not a profession but a consuming passion. He thought, not merely with his intellect but with his whole life.

He had remarkable linguistic equipment. Apart from his mastery of English, he knew Greek and German and had a command of Hindi, Marathi and Kannada. He made very valuable contributions to our knowledge of mysticism in Marathi, Hindi and Kannada literatures. He expressed his deepest convictions in words and ways intelligible to the ordinary man.

Professor Ranade tells us on the very first page of this book that "mysticism is a way of spiritual life, which binds all humanity together." Religion, at its highest, is a matter of direct experience of ultimate reality, an experience which is intuitive, super-sensuous and different from normal modes of thought. On the strength of that experience we cannot make ontological affirmations. The

intellectual apprehension and formulation of transcendent truth belong to a different order than the experience which they attempt to explain. The immediacy is not there, the conviction of finality is not present. The need for uttering the unutterable leads to ambiguity of utterance. Professor Ranade tells us that "no real mystic usually gives expression to his own experience." An American poet. Emily Dickinson says: "Tell the truth but tell it slant".

Those who have realised go beyond the sectarian descriptions which give faltering expression to the realised truth. The mystics of Karnatak are either Śaivite or Vaisnavite but they both belong to the same family.

śaivā vayaṁ na khalu tatra vicāraṇīyaṁ
pancākṣarī-japaparā nitarāṁ tathāpi
ceto madīyam atasī-kusumāvabhāsaṁ
smerānanaṁ smarati gopavadhūkiśoram

"I am a follower of Śiva; there need not be any doubt about it nor of my due meditation of the five-lettered text sacred to Śaiva: (*namaḥ śivāya*) Nevertheless, my mind constantly recalls the image of the beautiful Kṛṣṇa, the beloved of the gopi maidens." On this a comment is made that there is not any ultimate difference between Śiva (Maheśvara) the Lord of the world and Viṣṇu (Janārdana,) the spirit of the universe. So I give my devotion to Śiva".

maheśvare vā jagatām adhīśvare
janārdane vā jagadantarātmani
na vastu-bheda-pratipattir asti me
tathapi bhaktis taruṇenduśekhare

If religious unity is to be established in the world, the relativity of descriptions and approaches to God requires to be recognised.

The way to attain the experience is by meditation and prayer. All the religious thinkers ask us to know the deepest in us.

Ninna nijava nī nodo (know thyself)

Know the truth of your self. God dwells in the silence, the cave, the guhā of the heart. He is Guheśvara. Without a retreat into the self, true human life is not possible. The Buddha withdraws into the forest. Jesus goes apart into the desert for forty days. Muhammad gets into his tent.

Professor Ranade gives a detailed account of the different modes of approach adopted by the saint-singers of Karnataka. There are a few references to his own experiences.

The god-realised souls form a blessed community Anubhava-maṇṭapa working with love for afflicted mankind. History is the progressive embodiment of the vision of human brotherhood culminating in a society of free spirits. a body of men dedicated to seeking truth. Ranade spent his life in the pursuit of this ideal. He reminds us of the verse in Śaṅkarācārya's Moha-mudgara:

guru-caraṇāmbuja-nirbhara-bhaktaḥ
saṁsārād acirād bhava muktaḥ
sendriya-mānasa-niyamād eva
drakṣyasi nijahṛdayasthaṁ devam

Cultivate a strong devotion to the lotus-feet of your preceptor, thereby get freed soon from saṁsāra. Only by a control of the senses and the mind does one attain a vision of the Divine seated in one's heart.

* * *

A welcome address presented to Śrī Gurudeva

RAMACHANDRA DATTATRAYA RANADE, M. A., D. Litt.,

by the students and the staff of the Parashuram Bhau High School, Jamkhandi, on 3rd July 1956, the seventieth birth anniversary of Revered Gurudeva.

Revered Gurudeva,

At this Amṛta Mahotsava of our Sovereign Saint, we, the students and the staff of this ancient institution, feel supreme joy in extending our heartiest welcome to you, at your Alma Mater. We hope and pray for more such happy returns.

This blissful day of your seventieth birth anniversary revives gloriously proud memories of old, associated with your student life in the school. The year 1902 made history, by giving us, in you, our first Shankar Seth Scholar, ranking second at the Matriculation Examination, in the whole province. Further, your winning at the M. A. Examination in 1914, the Chancellor's Gold Medal, a most coveted prize, in the Bombay University, brought greater glories to your Alma Mater. Your high erudition and astounding versatility, peep out in every page of more than half a dozen enduring works, produced by you. To-day, your word is a gospel and your mystic touch turns every thing into divine gold. The East and the West combine in admiring and adoring you.

Ever since your studenthood in this institution, you have been the darling of your Alma Mater, your Great Guru, Śrī Samartha Bhāusāheb Mahārāj and the Supreme Lord. The life Divine you have been living, is a perennial source of inspiration to us and to posterity. Revered Gurudeva, we have in you a Master Mystic, having a rare happy, harmonious combination of divine simplicity and serenity. Aptly had your learned Principal Bain pronounced words about you: "You are one of the six greatest men of the world." We, the young Parashuramians, had prayed for the dawn of this blissful day; and our beloved Gurudeva, you have fulfilled our longing by giving us your Darshana to our heart's fill.

Our heads bow down at Your Venerable Feet, devoutly asking for your benign blessings to enkindle in us the Divine Spark; for, we feel sure, then, of ushering in a still more glorious future for our institution, turning it into a big Spiritual Centre too.

Our Most Venerable Gurudeva,

We ever remain,
Yours in ardent admiration, deep devotion
and self-less service,

Jamkhandi
Date: 3rd July, 1956.

THE STUDENTS AND THE STAFF OF THE
PARASHURAM BHAU HIGH SCHOOL, JAMKHANDI

* * *

Unison

"To say that, when God is seen, the separate individuality of a person remains, is this not a piece of foolish gibbering ?... Iron in its ironness may rust, but when it has become gold by contact with the philosopher's stone, no impurities can continue to spoil it. When fire is churned out of sticks, the sticks will no longer remain as sticks. When the Sun has arisen, shall darkness reappear ? Or when wakefulness comes, shall the illusion of a dream continue to give trouble ? Take no thought, therefore, Oh Arjuna, for, thy sin and merit shall both be transformed into My Being... From this time onwards thou hast become free. Entertain noanxiety, there fore, and resign thyself to me in being united with Me."

—Jñāneśvarī, XVIII. 1398-1416.

HOW I FOUND MY GURUDEVA

Dr. N. S. Christian, M. S.

A seeker of Truth since my boyhood, with Religion and Philosophy, Mysticism and Yoga as my hobby, I have been a friend of *sadhus* and *fakeers*. Often I fell a victim of deception and fraud; still the orange-clad attraction swayed over me. I read a large number of books and visited āśramas in search of mystic knowledge. I have a profound regard for our Land of Wisdom, its unbroken chain of saints and sages, the Ancient Scriptures and our rich cultural and spiritual heritage.

I am a follower of our Vedānta Philosophy. Christ is my Iṣṭa-Devatā and I consider Him a "Niṣkalaṅka Avatāra". I see Him without any prejudice in all other Manifestations of God that have been shaping the Spiritual Destiny of man, from age to age. I have a reverant sympathy for all forms of God's worship. I adore all good actions consecrated to The Divine. I detest the mechanical and materialistic type of religion and the regimentation of life. All along I have been aspiring to be a Mystic. I clearly perceive the underlying unity of all religions. I constantly look forward to a New World, free from hatred and misery. My ambition is to build up a Universel Religion with a perfect ethical standard and One Humanity guided by One Supreme Intelligence, The Creator and king of all, that we can comprehend, the realisation of the so-called *Vasudhaiva Kutumba.*

Religion with me, has been essentially Yoga or the discipline of uniting myself with the Divine, and its practice. I do not believe in following merely a round of dogmas; our spiritual evolution to be real and effective must proceed along the lines of our own individuality and heredity. We should worship God in whatever way and form He appeals to us best. It has always been my experience that my prayer to God and communion with Him was deeper and most successful in silence and solitude than in a noisy congregational gathering. Rightly has Lord Jesus

said, "But thou, when thou prayest, enter into thy closet (secret chamber), and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Gospel of St. Mathew, Chapt. VI, Verse 6). Christ was an Oriental. His life and teachings depicted the pure essence of Vedānta, a system which alone could bring about the Ideal of Religious Universalism, One God and One Humanity, the so-called "Kingdom of Heaven on Earth", which Western Christianity with its adherents steeped in war and blood-shed, has failed to achieve. I believe in a Vedāntic Christ and a Bhārata-Dharma, the Catholic All-comprehensiveness of which is its uniqne and vital feature. All modes of worship and all pathways to The Supreme are justified. I believe in our Motherland's Spiritual Tradition which demands an ethical perfection and re-orientation of every cell of our body and being, towards chastity and purity as prerequisite conditions for God-realisation. A mere belief in a Spiritual-Event or 'Jesus Dying on the Cross' for our sins is not enough. Unless we strive towards such a life and purity, the Doors of Heaven shall not open to us. Our Bhārata-Dharma is deeply ethical without any chance for man to attain his Spiritual Destiny unless he leads a life of snow-white purity, absolute truth and self-less service.

"नाविरतो दुश्चरितान्नाशान्तो नासमाहितः।
नाशान्तमानसो वाऽपि प्रज्ञानेनैनमाप्नुयात् ॥"

"Neither those who have not refrained from wickedness, nor unrestrained, nor the unmeditative, nor one with unpacified mind, can attain the Ātman even by knowledge".

Kathopanisad, Chapt. 3, Verse 24.

The Vepāntic concept of the Universes, the God-head, its conception of Self, Ethics and Tolerance towards other religions, the achievements and knowledge of Yoga are un-paralleled by any of the world's metaphysical thought. The Infinite Spirit or Brahman is the Source, Sustenance and Ground of dissolution of the entire manifested universe which is the elaboration of the

One Divine Being into limitations and varieties within Itself for Its own joy. Various grades of consciousness are evolved with the ultimate realisation of the Universal Self. It sees for humanity, a Spiritual Origin and a Spiritual Destiny beyond any of the debasing tendencies of the materialistic life in its anticipation of a Super-material Destiny. The Indian concept of the Godhead is equally sublime in its consideration that Brahman is incomprehensible, akin to the highest metaphysical conception which defines God as "Higher than The Highest". He is visualised both in a personal and an impersonal aspect, the 'Saguṇa' or Manifested and 'Nirguṇa' or Absolute aspect. The Absolute Spirit is seen from the Cosmic and the human end, The Creator. The Preserver and The Destroyer of the world-process. Now, our Concept of Self or Ātman is one of the grandest truths, the essential Divinity of the Self of man; it is concieved as the Eternal, the imperishable, pure and blissful Divine Spirit. Man's Ultimate Destiny or Salvation is not the attainment to an external paradise but a realisation that there is no eternal damnation but we attain an Eternal Glory. We are "The Children of Eternity", "*Amṛtasya Putrāh*". Robert Browning expresses the same Oriental Thought in his "Paracelsts" when he sings:—

"There is an inmost Centre in us all
Where Truth abides in fulness; and around
Wall upon wall, the gross flesh hems it in,
This perfect clear perception–which is Truth,
A baffling and perverting carnal mesh,
Binds it, and makes all the error."

With the same belief, Swami Vivekananda defines religion as "The manifestation of The Divinity already in man."

A spirit of friendliness and tolerance towards men of alien faiths have been regarded by us as the first principle of spiritual etiquette. Dr. Radhakrishnan writes in his book, "Eastern Religion and Western Thought" that "Tolerance is the homage which the finite mind pays to the inexhaustibility of The Infinite."

The Religion of India or Bhārat-Dharma evolved out of India's Spiritual Genius and the Wisdom of Her Sages, developed since the very dawn of the Ancient Indo-Aryan Civilisation, is our richest legacy with a man-making, nation-building, world-uniting message to humanity. This message is richly manifested in our Mother-land's illustrious Saint, Śrī Ramakrishna Paramahamsa. He has pointed out to the world the Unity of Religions, scaling the highest peaks of mysticism and the comprehensiveness of the Spirit ever known to man. In his life, he has manifested the highest yogic fulfilment by practical realisation through diverse systems of discipline both our own as well as alien. He practised Vedāntic, Vaiṣṇavic, Tāntric and Yogic as well as all other methods such as the teachings of Christianity and Islam. He has taught to the world the Ideal of Religious Universalim and the Brotherhood of man. In him we see the Culmination of India's religious and Philosophic thought crystalised through the ages. The grandeur of Indian Philosophy lies in the words of Śrī Aurobindo, in its being " The intellectual Canalizer of Spiritual Knowledge and Experience." It is a mirror of Reality and an incentive to Spiritual Vision and Divine Communion, the Pathway to the Abode of the Effulgent Spirit, the Lord and King of the Universe. The longing of the human soul for its emancipation to enter into the larger life of The Infinite is emphasised as the Goal of Existence, A salient feature of Philosophy is its completeness, embodying in the Six Systems, Logic, Epistemology, Psychology and Eschatology, and Treatises concerning Soul and Salvation, a depth of knowledge unknown to the materialistic West. Amidst them Vedānta and Yoga stand Supreme. Vedānta describes the Ultimate Object of what knowledge can reveal, and Yoga shows the methods of Direct Experience. Nurtured and brought-up in such an environment, beliefs and back-ground, I began my 'Search for the Great Unknown.'

Before I proceed, I would like to narrate a few details of my parentage and family which have influenced my life. My father was a mystic and a doctor too by profession, and mother a great *Bhakta*. We originate from Tamil-Nad and belong to the Śaiva Siddhānta sect. Saṁnyāsis of all types were frequent visitors to our

home. I used to admire and serve them, a tendency which still continues. I remember my mother losing herself in ecstasy whenever sacred hymns and *Bhajans* were chanted. Father was well-versed in Philosophy and religion. He followed the teachings of Śrī Ramakrishna and Swami Vivekanand whom he had seen at Calcutta. He was a lover of Universel Religion and kept pictures of the saints and sages of all religions including those of Islam and Christianity in his Pūjā-room, besides the Deities of Hinduism. He used to deliver sermons in churches, to Muslim congregation and the Buddha Society, besides discourses amidst Hindu gatherings. He was a physician greatly loved by the people, both for his humanitarian service and spiritual outlook. Destiny took my parents sway in the year 1922 within a span of six months, when I was sixteen. Then I came under the protection of my eldest brother, Dr. N. S. Ganesh of Hyderabad, Andhra Pradesh, a scholar in Tamil and Śaivite Philosophy, now a retired Civil Surgeon and Honorary Magistrate, in his seventies. My life of devotion and study of religion continued under the latter's inspiration. My mother's mantle fell on my sister-in-law who is to me a pious and a devoted mother.

In the year 1929 I joined The Miraj Medical School. My life among Christians and the influence by the great pioneers, Sir William Wanless and Dr. Vail and my friendship by the well-known oriental scholar, Father J. C. Winslow alias Swāmi Devadatta, Founder of The Christa-Sevā Saṅgha, Poona, my study of Christianity and worship in the church, all resulted in a series of spiritual experiences, the grandest of them being the Vision of a Silver-Cross standing from earth to heaven, until I was drawn to the Religion of Jesus during Easter 1934. I was baptised by Father Winslow and I adapted Christ as my Iṣṭa-Devatā.

However, the change did not interfere with my spiritual outlook. I made a deeper study of comparative religion and philosophy. I visited the great centres of spiritual activity, the Belur Mutt and Dakshineshwar, Shantiniketan and Burdwan, the Kumbha-Mela at Prayag, Banaras, Rishikesh where I met the Great Swāmi Shivananda,

Sevagram and Śrī. Gandhiji. I silently practised Yoga without a Guru to guide me. I tried to visualise my Iṣṭa-Dēvatā in all other manifestations of God which had shaped the Spiritual Destiny of man from the very dawn of civilisation. I believe that one who loves his own kith and kin should have the same love for others. Rightly has Jesus said, " Love thy neighbour as thyself ". I found this teaching akin to that of Vedānta in which we have the magic-key to the Unity and Brother-hood of man. We must open our eyes to Light from whichever direction it shines and accept truth no matter from where it comes.

In my search for Truth, I had the good fortune to come across a few genuine souls who have been a great help and inspiration in my Sādhana. Among them were the late, Swāmi Nityānanda Paramahamsa of Ganeshpuri and his worthy disciple Swāmi Muktānanda of Gāvdevī Āśram, about fifty miles from Bombay. After a refreshing dip in the famous hot springs of Ganeshpuri, I sat at the feet of Swāmi Nityānanda in whom I discovered a highly-evolved-out Spiritual Dynamo. I decided to consecrate the rest of my life to him and accept him as my Guru. The God-intoxicated Saint suddenly opened his eyes with the beauty and brilliance of sun-rise and said to me in Hindi, " Kuchbhī-naheen, Jāv, Udyōg aur Dhyān ", meaning, " Nothing, go, Duty and Meditation ", and turned aside. I felt disappointed and returned home with the hope of meeting Swāmi Muktānanda, the disciple who was living at Chalisgaon, about 100 miles from Aurangabad and get something out of him. I visited the shrine of the well-known saint, Śrī Sāi Bābā of Śiradi along with a couple of devout friends and thought of proceeding to the abode of Swāmi Muktānanda but changed my mind on reaching Manmad. I said to myself, "If the Swāmi is really genuine, he should come to me " and returned home. Next afternoon, my wife woke me up from my nap saying that a Sādhu had come to see me. On going out to meet him, I was astonished to know that it was Swāmi Muktānanda, and a new Spiritual Friendship began. The Swāmi has been a great help in my practice of Yoga and solved my problems from time to time. Under his guidance, I had made a remarkable progress. Finally, I made

another trip to Ganeshpuri with two of my intimate friends, Shri. M. N. Deshpande of the Department of Archaeology, New Delhi and Dr. B. S. Kulkarni who is now the Superintendent of St. George Hospital, Bombay, both of whom are ardent devotees and Seekers of God, fellow-travellers on the Pathway to Heaven.

During those days I had been practicing Kundalinī Yoga without a Guru to guide me, by just following instructions given in books on the subject. One night, during my deep meditation, I experieneed a terrible psychic shock, pertaining to the rising of Kuṇdalinī-Śakti, the details of wich are too long to be recorded here. Since then, I had experienced a strange mental and bodily distress, ranging from a sense of fulness and intoxication to a fear of impending death, with fluctuations in my pulse, and varied and vague symptoms, probably due to a disturbance of my autonomic nervous system. Sleep had completely disappeared and often I got into ecstatic states and trances with the development of visual and auditory signs pertaining to Yoga. My friends who took me on a jeep to Ganeshpuri have been witnessing them during our journey. We visited Swāmi Nityānanda late in the evening and I implored him to bless me. He placed his hand on my head and exclaimed, " Acchā, Jāv, Abhī milegā Jāv ". We reached Bombay late at night and rested at the Archaeological guest rooms situated on the Fort at Sion. The next morning was Āṣādha-Ekādaśī. I woke-up early at 4 A.M. and was reciting " Lalitā-Sahasra-Nāma". My friends were snoring in their slumber after the tiresome jeep-drive the previous day, a distance of 250 miles in torrential rain all along the journey. On reaching the closing lines which mean, " Imperishable embodiment of compassion, Light in my darkness " etc. while reciting the thousand names of The Divine Mother of the Universe, I fell into a trance and lost myself in ecstacy with a vision of the Mother. My friends woke-up to see me moaning with a flushed face, my eyes pouring out tears. They were greatly perturbed until I recovered after nearly half an hour. The whole day I was in a blissful state. Dr. Kulkarni noted fluctuation in my pulse and he took me to our friend, Dr. Tulpule, eminent Cardiologist and Professor of Medicine at The J. J. Medical College,

residing at Dadar, himself a great devotee and a pious soul. The learned doctor found nothing abnormal in me. The cardiogram and X-Ray revealed a perfect heart. I was experiencing a sense of fulness and intoxication and a feeling that my body would burst out. I requested the Doctor to prescribe medicine. Dr. Tulpule advised me to see Gurudeva Ranade of Nimbal and said that there was nothing wrong with me. We returned home. I continued my Sādhana and had two memorable dreams. The first was Śrī Nityānanda who took me on his lap and threatened to slap me when I suddenly woke up. The second was Gurudeva Ranade whom I had never seen before, appearing and telling me in Marathi, "*Doctor, tumi Nimbāḷalā yā, mī samādhi-yoga dākhavito*" meaning, "Doctor, you come to Nimbal. I will teach you Samādhi-Yoga."

Three weeks later, I went to Nimbal with my friend Deshpande guided by Dr. S. G. Tulpule, M. A., Ph. D., Head of the Departmet of Marathi, Poona University, the illustrious biographer of the Great Master, and who happens to be a cousin of his name-sake in Bombay. At the 'Abode of Peace' I found my Master, the Divinest Soul I have ever met. His mystic touch set me free from all my spiritual ailments. Everytime I visited the Āśrama, I rejoiced in the sanctity, aura and affection of Gurudeva. He graciously initiated me in the Supreme Yoga of Meditation on God's Name. He gave me Christa-Nāma without distracting me from my Iṣṭa-Devatā and added me to his large family of devoted disciples.

Gurudeva Ranade's writings on mysticism and Yoga are masterly, revealing the highest attainments in the History of Speculative Philosophy. He has placed before the aspirant, secrets of incalculable value, effectively leading him into the 'Pathway to God'. His comparative study of the mystics of different lands and religions, is extremely fascinating and informative. His original method of explaining difficult themes in simple language is unique, depicting in a systematic manner, the incentives, preparatory methods, experiences and achievements of the Saints and sages of all ages and countries with the sources of his writings which is so full and complete. His 'Survey of

Upaniṣadic Philosophy' is a scholarly exposition of the truth and richhess that came out of the Age of The Āraṇyakas. His incomparable treatise on the Gītā as a Philosophy of God-realisation is a work of great value to a Sādhaka on the Pathway to God. The book gives in a nutshell, the various commentaries on the Greatest Scripture of Spiritual India, and through the different views expressed by the various scholars and devotees of the Lord of Kuruksetra, Gurudeva Ranade places before a student of Yoga, the avenues of God-realisation and the diverse forms in which God reveals Himself to a seeker

Gurudeva Ranade was a Saint who conquered hunger and thirst. He proved in his life what Christ had said, that "Man doth not live by bread alone". For many years he was sustaining himself on a few cups of tea a day. He defied bodily ailments and refused all medicines and treatment when he happened to be ill. As the Ṛṣis of Old, he shunned publicity and lived to perfection, the teaching, "Let thy light so shine before men that they may see thy good works and glorify thy Father who is in Heaven."

The afternoon of my arrival at Nimbal. I was sitting in a gathering of devotess with Gurudeva Ranade inspiring and thrilling us with his Spiritual discourses. All of a sudden he summoned me affectionately to his side and asked me to recite a sacred hymn. During my recitation of a verse from the works of the Saints of Śaiva Siddhānta, I fell into a trance with the experience of Samādhi which Gurudeva had promised me in a dream. When I regained myself, I found lying down in ecstasy, with my eyes full of tears of joy, and my head on the lap of my Master who sprinkled water on my face and was passing his frail hands on my back. I got up and sat when he asked me, "Is that what you wanted?" I replied, "I do not know, Gurudeva! But whatever you have given me, is a blessing". I returned home and one night, after my meditation, in a semi-sleep state, I saw Gurudeva in front of me. He said to me "Doctor, your head is full of some worms and I shall remove them" and he pulled out long thready worms from my left ear and threw them out. Ever since

that memorable event, all those disturbing symptoms which I had developed after my shock during Kuṇḍalinī-Yoga disappeared for ever. Then I realised the beauty of having a Spiritual Master and appreciated the writings of the Great Śaṅkarācārya on the subject. Thus I met my Gurudeva.

With the dazzling brilliance of the Rising-Sun, the Master's face reflected the vast Universe. Everytime I sat beside him amidst the devotees at Nimbal with his favourite green shawl covering his body, he appeared to me to have resembled The Ancient Mystic Parrot, reciting the Infallible Vedas. He has been a perfect preceptor after the Ideal of Śrī Śaṅkarācārya's Vivekacūḍāmaṇi description of a Guru, without the slightest taint of human egoism. He was an embodiment of humility.

The Spirit of The Universe, encased in a pale ivory frame and a frail body, mostly skin and bone, Gurudeva Ranade resembled a feather-stripped bird, a pair of God-intoxicated eyes, glowing compassionately in their hallowed sockets, situated below elevated eye-brows, the symbol of triumph in his life-long *tapasyā*, an extremely affectionate heart, tirelessly pouring out its life-giving nectar of Spiritual Wisdom in warbling words of divine melody, Gurudeva was a self-sustained Angel of The Lord in brief, "God in flesh and blood".

The Master has left us and departed to the Abode of the gods whom he resembled, "Mingled after death, with the Whole Universe, whose voice is on the rolling air and who stands in the Rising Sun and who may be seen in star or flower or wherever the eyes may be cast".

"He is made one with nature: there is heard
His voice in all her music, from the moan
Of thunder to the song of the night's sweet bird;
He is a presence to be felt and known
In darkness and in light, from herb and stone,
Spreading itself wherever that Power may move
Which has withdrawn his being to its own;
Which wields the world with never-wearied love,
Sustains from beneath and kindles it above."

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THE HYMNS OF THE ĀḶVĀRS

(In the light of Śrī Rāmānuja's theory of 'Brahma-Vedana')

Prof. **K. S. Narayanachar,** M. A., B. SC.

The word Āḻvār means in Tamil "One who has dived deep into Divinity", just the equivalent of the Sanskrit word *Ṛṣi* or *draṣṭā*. Hence the hymns of the *Āḻvārs* have come to be treated as the Tamil Vedas, and are given equal status with the Sanskrit Vedas in the Śrī Vaiṣṇava tradition. This is what is often referred to as Ubhaya Vēdānta. Śrī Nātha Muni [10th Cent. A. D.] is to this *Sampradāya* what Bhagavan Veda-Vyāsa is to the Sanskrit Veda; for it was he who first collected them together, set them to music and instituted the custom of reciting them alongside the Veda in the temples during worship.

What the Āḻvārs exprienced in these hymns is precisely what the Vedic *Ṛṣis* experienced in their hymns. The highest function of Philosophy in the Vedic tradition has always been conceived as setting the seeker face to face with God and making him experience Him for himself. Philosophy is more 'Perceptual' here than 'Conceptual'. When the Upaniṣad says: "Logic does not lead you to that knowledge"[1] what is meant is that logical reasoning is no substitute for the first hand experience of God; but reason is no enemy of this experience, and is indeed to be called to aid whenever the seeker misses the implicit coherence of the intuitions preserved in the hymns; and this, the Ācāryas have done. Indeed, not only logic, but grammar, philology, astronomy, and all other Vedāṅgas with Itihāsas and Purāṇas are considered helpful here. Every step of progress in the evolution of Vedānta Philosophy, like the composition of Sātra-mālā or Sahasranāmavali, or the Vṛtti, Vākya, Bhāṣya or Tīka, is meant

1. नैषा तर्केण मतिरापनेया—कठ. I. ii. 9

as an aid to *Brahma Cintana* or *Vedana.* It is again in this sense that all Vedic literature is described as *apara* (or indirect), with respect to the direct experience of God, which it promotes, characterised as *Parā Vidyā.* Commenting on this *Muṇḍaka Śruti*[2], Śrī Rāmānuja says :

> ब्रह्मप्रेप्सुना द्वे विद्ये वेदितव्ये—ब्रह्मविषये परोक्षापरोक्षरूपे द्वे
> विद्ये वेदितव्ये—विज्ञाने उपादेये। तत्र परोक्षं शास्त्रजन्यं ज्ञानं।
> अपरोक्षं योगजन्यम् ॥

The seeker of God should acquire a 'two-fold' knowledge[3]. There is no difference between these except that we first 'hear' others who have seen Him talk about Him, and then by slow degrees, being guided by such friendly aid—आप्त वचन—we ourselves see Him, when we are ready for the Vision. What is thus indirect for us now, अपरा, can become direct, परा, as it was so for those visionaries whose actual utterances they are, when they beheld the Divine Vision. As an analogy we may consider the difference between the poetry printed in a book that one may read silently, and the same in the process of recitation by the same person. What we call "poetry" is not exhausted by the printed word; nor is it merly the articulated word, although it has a greater dimension tham the former; even when it is so articulated as to bring out as correct a picture of the first hand experience as possible, in "tone" and "colour", a proper combition of sound, emotion-feeling, and thought, still it is but a hand-post pointing towards first-hand experience, which it certainly promotes. The touching manner in which the outpourings of these God-thirsty and God-hungry seekers is rendered by devout *Sahṛdayas* in the Vaiṣṇava temples of the south even today, would convince us of this truth. This is precisely the object of the *Veda-ghoṣa*, the loud choral chanting of the Vedic hymns in a heart-rending way, making even those who cannot understand Him, 'feel' Him in a way; it is a

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[2] I. i. 4. See Śrī Bhāṣyam, I–ii. 23.

[3] As Śrī Aurobindo rightly translates the expression द्वे विद्ये ; they are not two different kinds of knowledge, after all, but two stages of 'knowing' Him. 'Hearing' God talked about is different from seing Him for ourselves, the difference being in the intensity of realising Him.

direct appeal to the heart, a sort of 'shock'-method and you are face to face with Him : हृदा मनीषा मनसा अभिक्लृप्तो य एवं विदुरमृतास्ते भवन्ति[1] says the *Upaniṣad.* One cannot see Him with physical eyes or hear with ears, but with a trained bold "Heart" one can know Him. All Yoga consists in this training and emboldening of one's heart. The silencing of the senses is one way of self-control, while their complete engagement in promoting God-experience is another, which is what all Vaiṣṇava traditions have generally followed. Thus the regular recitation of *Veda*—Sanskrit or Tamil—is the best aid to *Brahmānubhava.* It is in this sense that the Upaniṣad says : तमेतं वेदानुवचनेन विविदिषन्ति ब्राह्मणाः यज्ञेन दानेन तपसा etc.[2] वेदानुवचन or the loud continuous recitation of *Veda* plays a key role in God-realisation. It is in this sense again that the Upaniṣad repeats : विज्ञाय प्रज्ञां कुर्वीत[3]—Commending a two-stage realisation; a first Vijñāna step (which is learning 'about' him from the Veda) and a next Prajñā—step, the ultimate (which is direct experience). Everywhere in the Upaniṣads this two-stage theory of God-realisation is recommended. Chāndogya declares : अनुविद्य विजानाति[4] The first *anuvedana* is indirect and the next Vijñāna is direct. In the *Taittirīya* we read : ब्रह्मवित् आप्नोति परम्. Here again there are two steps : *Brahmavedana* which is *Śabdabrahma Vedana* followed by *Paramaprāpti.* The same idea can be seen in the following verses from Viṣṇu Purāṇa :

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1 *Kaṭha.* II. iii. I Śrī Aurobindo translates हृदा मनीषा as "with the heart and the mind and the super-mind." Śrī Raṅga Rāmānuja interprets it as "with love and courage" following the clue contained in a verse from the *Mahābhārata* :

भक्त्या च धृत्याच समाहितात्मा
ज्ञान-स्वरूपं परिपश्यतीह ॥

This seems to be more convincing than the introducing of "Supermind."

2 Bṛhadāraṇyaka, IV. iv. 22

3 Ibid, IV. iv. 29

4 VIII. vii. 9

आगमोत्थं विवेकाच्च द्विधा ज्ञानं महामुने ।
शब्दब्रह्मागममयं परब्रह्मविवेकजम् ॥[1]

"Knowledge is two-fold; (the first) originating from the Sacred Word and (the second) from one's own first hand apprehension."

शब्दब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति ॥[2]

"One that is well trained in the sacred lore attains the Supreme Lord." All that one has to do is to put oneself in the mood of the *Ṛṣi* or Āḻvār and to tune up oneself to the Divine, heart and soul, projecting the utmost sensibility into *Śabdabrahman* and then..... by stages he passes out of the world of sound and enters that of sense, शब्दब्रह्मातिवर्तते[3] as the *Gitā* puts it. This is what is called *Upāsana*, the highest *Sādhana* for Brahman-attainment; loving contemplation of the Divine, possessing the nature of an actual sight, an unbroken chain of memory projected into sight – call it *Bhakti, Dhyāna, Upāsana, Vedana, Vijñāna, Dhruvā Smṛti* or whatever else you like :

अतो वाक्यार्थज्ञानादन्यदेव ध्यानोपासनादि–शब्द–वाच्यं ज्ञानं
वेदान्तवाक्ये विधित्सितं ।
ध्यानं च तैलधारावदविच्छिन्नस्मृतिसंतानरूपम् ।
सेयं स्मृतिः दर्शनरूपा प्रतिपादिता । दर्शनरूपता प्रत्यक्षतापत्तिः ।
एवंरूपा ध्रुवानुस्मृतिरेव भक्तिशब्देन अभिधीयते, उपासनपर्यायत्वात्
भक्तिशब्दस्य ।[4]

"The knowledge, which the *Vedānta* texts aim at inculcating, is a knowledge other than the mere sense of sentences, and denoted

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1 VI. v. 61

2 VI. v. 64

3 VI. 44

4 *Śrī Bhāṣya*, I. i. 1. Śrī R. D. Karmarkar wrongly translates the word *Upāsana* as 'worship' against Rāmānuja's expressed intention, so as to give it only a ritual status. It should be obvious for anybody that 'worship' would be '*arcanā*' more correcetly than *Upāsana*. See his translation of *Śrī Bhāṣyam*, p 13. I have followed Thibaut's translation.

by '*dhyāna*', '*upāsana*' and similar terms. This contemplation is of the nature of uninterrupted continuity of remembrance like a stream of oil. This memory is of the form of sight, which is direct perception. This kind of steady, continuous remembrance-knowledge alone is meant by the word '*bhakti*' as it is synonymous with *upāsana*"

This experience is what is often called समग्रभक्ति or integral *Yoga*, where action. knowledge and love find their harmony in a proper union. This is experience at its fullest meaning as all other experiences are short of this one way or another. This balance is what the *Gītā* calls '*Yoga*'—समत्वं योग उच्यते. Sir J. Arthur Thomson says: "A sane life implies a practical recognition of the trinity of knowing, feeling, and doing." This spells health, wholeness and holiness, as Edward Carpenter has well-said.[1] The Ṛṣis and Āḻvārs were men who lived such healthy, whole and holy lives by the loving-contemplation of the Divine and by self-surrender.

"I have seen (verily) his glory[2] today; His Golden form bright as the Sun; self-luminous; and his holy hands holding the Divine Discus, bright and brave and the conch too!!"

Sings Peyaḻvār,[3] in the manner of the *Ṛṣi* who declared,

"I know this great person, of the splendour of the sun and beyond all darkness." वेदाहमेतं पुरुषं महान्तं आदित्यवर्णं तमसः परस्तात् ।[4]

Tiruppanaḻvār exclaims:

"My eyes which beheld my lord cannot see anything else."[5] like the *Ṛṣi* of the *Īśa Upaniṣad* who exclaims:

"The lustre which is thy most blessed form of all, I behold" तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि ।[6]

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1 *Introduction to Science*, p. 7

2 The embodiment of *Śrī*, The Divine consort and the mother of creation.

3. *Mūnrām Tiruvandādi*, 1

4. *Puruṣasūkta*.

5 *Amalanādipirān*.

6 *Īśa* 16.

Nammāḷvār sings :

"I behold the lotus-eyed person who is in my own eyes, as He has blessed me with His Divine glance, thus cleansing me."[1] The intuition here is that the eye can see only because He himself is in the eye, as the *Akṣi-Vidyā* of the *Upaniṣad*[2] proclaims, and is thus "the eye of the eye" चक्षुषश्चक्षु: in the words of *Kena Upaniṣad*;[3] it is thus only by His Grace that one can see Him यमेवैष वृणुते तेन लभ्य: तस्यैष आत्मा विवृणुते तनूं स्वां— God reveals His true form only unto him who is chosen fit by Him, as *Kaṭha-Upaniṣad* puts it.[4] The divine sages behold Him eternally, like an Extended eye in Heaven—सदा पश्यन्ति सूरय: दिवीव चक्षुराततम् ।[5]

The Āḷvārs have seen him in a number of ways and caught different aspects of his Qualities, Glory and Divine sport—गुण विभव-लीलाचेष्टितानि. As the *Veda* declares him to be the Father, Mother, Brother and Relation of the universe, the Āḷvārs have seen him in all these ways and many more. One of them has seen him as his son in the manner of Yaśodā showering upon him *bhakti* of the nature of motherly affection (वात्सल्य). स नो बन्धुर्जनिता स विधाता धामानि वेद भुवनानि विश्वा—says the *Veda*.[6] "He is the friend, father and controller of all the worlds, as He only knows them (fully)". त्वं हि न: पिता वसो त्वं माता शतक्रतो बभूविथा । अद्या ते सुम्नमीमहे[7] "You are verily our Father, thou Friendly one, and Mother; hence we appeal to your grace." अग्निं मन्ये पितरमग्निमापिमग्निं भ्रातरं सदमित्सखायम्[8] "I look upon *Agni* as Father, Brother and the well-wishing Friend." The Gopīs of *Bhāgavata* looked upon him as their unageing lover पतिं विश्वस्य आत्मेश्वरँ॥—as we read in the *Nārāyaṇa sūkta* (तै. आरण्यक ३).

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1 *Tiruvaymoḷi* I. ix. 9

2 Chāndogya I. 7; see also Vedānta Sūtra I. i. 21, Śrī Bhāṣyam.

3 I. 2.

4 I. 2, 23.

5 *Subāla Upaniṣad* 6

6 *Taittirīya Nārāyaṇa* 2

7 *Ṛg-Veda* : VIII 98 ii.

8 *Ibid* X. 7. 3. Also see I. 75. 4, I. 31. 10, X. 82. 3, etc.

The sages of *Daṇḍakāraṇya* looked upon him as the protector supreme नगरस्थो वनस्थो वा त्वं नो राजा जनाधिप ॥ (रामायण.) *Āḻvārs* are never tired of singing about these exploits of God in his descent after descent (अवतार) and his compassion for man. Peryaḻvār (also known as Viṣṇu Citta) in his great love for God, in the manner of *Yaśodā's* love for *Kṛṣṇa*, expresses anxiety about his safety in a world of vile and wickedness and prays for his safety:

"For many years and everlasting years, and many thousands of years, and crores of thousands of years let your rosy feet be protected in its Beauty, O my Lord of emerald complexion, with mighty shoulders that overthrew the mightiest among wrestlers!"[1]

In all his 473 hymns of *Tirumoḻi*, we find the Āḻvār enjoying God as a mother enjoys the mischievous exploits of her son and in the last verses of this sublime composition he sings thus:

"O my Lord with mountain-like arms, bearing the Discus and the Bow, I have quenched myself by drinking you away with wide-open mouth, with my body melting (with the anxiety of union wih you), which is like the filling of the jar with the Divine nectar, after the churning of the milky oecan of yore."

"I have placed you in me and me in you, O my Father Hṛṣīkeśa, my Saviour!"

"I have painted your exploits, every one of them without exception, on the walls of my mind; dear Rāma who subdued the evil with the axe in your right arm, where can you go after entering into my Being?"

"Giving up your sleep in the cool milk-ocean, you have now chosen to dwell in my mind-ocean, thou Mysterious Bridegroom! When the matchless ocean, the matchless solar orb and the matchless abode of Eternity are all your pet dwelling places, you have chosen *me* as your dwelling place!! (How wonderful your Grace!)"[2]

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1 *Tiruppallāṇḍu* 1.

2 *Periyāḻvār Tirumoḻi* 466-471 (abridged).

The Āḻvārs are all unanimous on this idea that the greatest act of God's compassion is his entering into man, and allowing man to enter him. Tiruppānāḻvār similarly says :

"Having cut away my mighty sins of the immemomorial past, root and branch, He has ensnared me by his attraction; and what is more, He himself has entered me!! I know not what severe austerity of mine has earned me this (grace of his) ! The large chest of the Lord adorned by the necklace and the Divine Mother has bewitched me ! "[1]

Nammaḻvār says :

" In return for your mighty good act of entry into my soul, I have surrendered myself into you; and now is there anything that I can call 'mine', which can return to me ? When you are soul of my soul, what is this 'I' and 'my soul' ! (After all) you have received but what is thine ! "[2]

The Divine Drama of life began. the moment God entered into Man, as the Upaniṣad says :

" He desired : 'Let me become many ; let me procreate.' He thought for a while and having done this He created this universe, indeed. all this we see. Having created it, He entered into His creation ; and having entered, He became whatever *is* now here and *will be* hereafter." " That is why creation is called *Sukṛta* or well-done. He is the very Essence (Delight), *Rasa* (of all this)". " Who else could have made this creation breathe (with delight), were there not this Bliss at the heaven-heart of creation ? "[3]

And the prayer of the *Upaniṣad* is :

" O Divine Origin. let me enter into you ; enter thou my being " तं त्वा भग प्रविशानि स्वाहा । स मा भग प्रविश स्वाहा ।[4] The message

1 *Amalanādipirān* 5.
2 *Tiruvāymoḻi*-II. iii. 4.
3 *Taittirīya,* II. 1. 8.
4 Ibid-I. 4.

of the *Upaniṣads* is that God is the Great centre of all this cosmos, the supreme *Antaryāmin*, the *Śārīraka Vastu*, the object of quest in the *Vedānta Śāstra* and of every mystic; the object of all worship and in whom every act, thought and feeling find their culmination: शतं शुक्राणि यत्रैकं भवन्ति। सर्वे वेदा यत्रैकं भवन्ति। सर्वे होतारो यत्रैकं भवन्ति। स मानसीन आत्मा जनानाम्। अन्तः प्रविष्टश्शास्ता जनानां सर्वात्मा॥ [तै. आरण्यक–3. ii] He is not noly *In* but also *Out* अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणः स्थितः।[1] To the mystic who has seen Him, it is immaterial whether he has his eyes open or closed. For he sees none but Him everywhere; every act, thought and feeling reminds him continually of His enternal presence everywhere. The external world is the very proof of God's existence and glory, according to the Āḻvārs, a testament of His Beauty, *Vibhūti* as the *Gītā* describes it (chapter 10). God is thus wedded to Celestial Glory (श्रीः) and Terrestrial Glory (भूः) and is thus Lord of Both Glories (उभय-विभूतिनाथः) Thus, God-experience is not a peculiar type of experience, but any experience of which He is the centre; even the senses, *indriyas* can (and should, perhaps,) participate in it. *Kulashekhara Āḻvār* in his *Mukundamālā* exhorts his body and senses to experience only Him in every act of life:

"O my tongue, sing thou of Kes'ava, the slayer of Mura and thou my mind, serve Śrīdhara; worship him ye my hands; thou ear-pair! hear abour Acyuta; my eyes, look ye at Kṛṣṇa; ye my feet, take me unto his place of worship; let my nose smell the *Tulsi* leaves at his feet, and thou my head, bow down to Adhokṣaja."

This is the very purpose of God's gift of bodies to human beings. Śrī Veṅkaṭanātha the Vedāntadeśika sings in praise of this merciful act of God in the following verse:

"Taking pity on the beings lying indistinguishable from the insentient matter at the deluge, thou hast bestowed on them this association of bodies and senses, O Mother Merey of the Lord of Vṛṣaśaila."

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1 *Nārāyaṇa–Upaniṣad.*

अचिदविशिष्टान् प्रलये जन्तूनवलोक्य जातनिर्वेदा।
करणकलेवरयोगं वितरसि वृषशैलनाथ–करुणे त्वं ॥[1]

Naturally the highest and the best way to use the body and the senses is to dedicate them to God. This is the Āḻvārs' concept of "Servitude to God" कैङ्कर्यभाव, which is the *Summum bonum*, the *Paramapuṛṣārtha* of Vaiṣṇava Philosophy. Work dedicated to God, कर्म, generates Divine knowledge, ज्ञान, which in turn yields love for him, भक्ति, which ripens into *Para-bhakti* as one matures; then the strong desire to see him continually, arises; this is achived in due course and is known as *Para Jñāna*, the Holy Vision; then, the anxiety that one may lose sight of this Divine splendour owing to some chance act of carelessness, generates an Extra-ordinary type of love, *Parama Bhakti*, making it intolerable for the devotee to bear his separation even for a fraction of a second नय क्षणऽपि ते यद्विरहो अति दुस्सहः—as Śrī Yāmunācārya describes it in his *Stotra-Ratnam*. Everywhere in the hymns of the Āḻvārs we come across these stages of God-attainment:

"To the holy feet of that Supreme Light, burning with the brightness of the Sun, with the entire earth as a lamp-bowl and the Surrounding oceans as oil, and possessing the Divine Discus, have I offered this my garland of words, that I may escape this cycle of body-bondage."[2]

This is how Poygai, the first Āḻvār sings, revealing his *Para Jñāna*, transcendent knowledge. The entire earth is imaged here as one lamp-bowl, all seas as oil and the Sun himself a wick burning with the light of God's being; here is the heart of the holy *Gāyatrī*. It is evident that all creation must have suddenly struck the eyes of the Āḻvār as God at the moment. In all his 100 verses this vision is sustained.

The second Āḻwār *Pūtattār* continues the image in his way:

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1 *Dayā—Śatakam* 17.

2 *Mudal Tiruvandadi* 1.

"With love as the lamp-bowl, and firm attachment to you as oil, and my mind melting with the sweetness of your association as the wick, I have lit this lamp of luminous knowledge to *Nārāyaṇa*, with my fluid soul flowing towards him; I who have intuited this truth in my Tamil tongue!"[1]

Here is the condition of a soul melting in the love of God, anxious to have his vision. Commentators have pointed out the quality of *Para Bhakti* throughout this composition of another 100 verses. We have already quoted a passage from the third Āḻvār who declares that he has seen him and his glory, and thus speaking with *Para-Jñana.*

But many a time have all Āḻvārs cried like children in the dark wilderness calling for their Mother and Father. Sometimes a very lovely technique is adopted; the Āḻvār puts on the role of a wife neglected by her Husband and sends messages to him through birds and bees, thus making the poetry breathe with a dramatic spirit. This in called *Nāyakī Bhāva*, yielding *Śṛṅgārabhakti.* Here are samples:

"O thou fair-feathered bird, flirting with thy partner in pride! Have your utmost mercy for me, and go as my messenger, unto that Bird-bannered Lord, to carry my woeful tale; what if he keeps you in confinement?"[2]

"What shall I convey to my cloud-coloured Lord, insensible of untimely separation from me, and unconscious of this impropriety! Tell him this one word, that no longer can I entertain this good opinion of him; will ye help or not, ye blue-feathered *Anril* birds?"[3]

"Dear honey-bee with circular designs on your back! Show mercy by delivering this message unto him when you sight him: 'Merciless as thou art, ride on your Bird of compassion for one

1. *Iraṇḍām Tiruvandādi* 1.
2 *Tiruvāymoḻi* of Nammāḻvār I. iv. 1.
3 Ibid I. iv. 4.

day at least in her street, before her expiry.' I know not what great sin I have committed to deserve his displeasure."[1]

Sometimes the Āḻvār complains like the mother of a married girl to her son-in-law who has neglected her daughter for no fault and the condition pictured as iucurable by any other remedy. These verses are unparallelled in their sublimity:

"She touches the dust of the earth and says—'This is what Vāmana measured with his holy feet'; looks at the sky with folded hands and says—'that is *Vaikuntha*, the Land of Light'; sheds tears and says—'He is deep as the oceans'; alas!! What can I do unto him who has injected this madness into my daughter's being!"[2]

"Having danced madly with her heart melting with his love and sung about him with tearful eyes, she searches for him in all directions crying loudly as 'Narasimha....oh....Narasimha....!!' and is now withered in tiresomeness."[3]

The Āḻvār, who thus hankers after the vision of God, speaks of his fulfilment thus:

"Having thus pervaded my being, body and soul—and all the worlds—He became even this 'I' in me and has begun to sing about himself through me! He is verily that nectar, honey and milk and stands as the lord of Vānācala".

Āṇḍāl has sung about her 'Dream' in which she was married to him in the famous 'Vāraṇamāyiram.' Acāryas have written about its symbolic wealth and glory as the *Ātma–Vivāha* of man with God, आत्मार्पण.

The Āḻvārs were not satisfied with such God-experience; they went all over India from shrine to shrine, singing in praise of God in his Para, Vyūha, Vibhava, and Arcā and Antaryāmi manifestations. Such places celebrated in the compositions of Āḻvārs consided as very sacred from hoary antiquity, range from Baḍrināth to Dhanuṣkodi and from Ayodhyā to Dwārkā; 108 among them being considered as most important. The Āḻvārs combined in their divine personalities the *Parivrājaka*, the wandering ascetic, the philosopher, the *Yogi* mystic, the *gāyaka* or Musician, *Guru*, the teacher and the spiritual messenger of God

1 Ibid I. iv. 6. 2 Ibid IV. iv. 1. 3 Ibid II. iv. 1.

spreading the Gospel (literally what God 'spelt' to them) from door to door, thus unifying the spiritual world. There were no caste or sex differences among them. Among the 12 famous Āḻvārs there are Brahmins, a warrior, a Śudra, one 'untouchable', one coming from a family of thieves, and a woman. One Brahmin Ālvār, Madhurakavi went to the extent of declaring that the name of his Guru-a Śudra Ālvār — was sweeter than that of even God. This Āḻvār wrote practically nothing else. Another Brahmin Āḻvār says:

"Is it not better to be born in the lowest caste with service to your holy feet, than those that have learnt the Vedas without remembering that service to you is the highest goal?"[1]

Another says:

"Our teachers are such that are the servants of those servants who have realised their eternal servitude unto that Lord with the discus in his right hand, though they may be the outcastes among even the outcastes, however low they may be, below all the four castes or status in life."[2]

The very name of God "brings status even to those without one"[3]—as another says. There are really only two "castes" according to another Ālvār: (i) Those that serve him (*mumukṣu*) and (ii) those that serve their own stomachs. (*bubhukṣu*).[4]

It is the former class that should be our example. Such service prompted by the knowledge and the love of the Divine, is what Āṇḍāl craves for when she begs of him: "May it be that we shall serve but thee and thee alone."[5] Śrī Rāmānuja means this when he submits: "भगवदनुभवजनित – अनवधिकातिशय – प्रीतिकारिता अशेषावस्थोचिताशेषशेषतैकरतिरूप – नित्यकिङ्करो भवानि" and the *Bhagvaān* grants it: मा ते भूदत्र संशयः।[6]

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1 Tondaradippodi Āḻvār in *Tirumalai* 39.
2 Nammāḻvār in *Tiruvāymoḻi* III. vii. 9.
3 Tirumangai Āḻvār in *Periya Tirumoḻi* I. i. 9.
4 Periyaḻvār in *Tiruppallandu* 3.
5 *Tiruppāvai* 29.
6 *Śaraṇāgati Gadyam.*

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ŚRĪ BASAVA'S DEEP DEVOTION*

Śrī M. S. Deshpande, M. A.

(1)

Śrī Basava is well-konwn as a "Bhakti-Bhāṅdāri", the Chancellor of the Treasure of Devotion. In fact Basava began and ended his career as an ardent devotee of the Lord. Devotion was the end; devotion was the means; devotion was all in all to Basava. After a sudden conversion early in life, the exact nature of which is yet a sealed book, Basava felt an ardent call from the Lord. And as Śrī Aurobindo puts it: "When the call comes, into the bonfire all must go." All did really go into the fire in the case of Basava. He at once left his hearth and home and straightaway repaired to Kūdala Saṅgama—a place at the confluence of Krishnā and Malaprabhā hallowed by the sacred shrine of Lord Saṅgameśvara. As soon as he set his foot in the temple and stood in the holy presence of the Lord, he was overpowered by a strong feeling of devotion towatds the deity, which ultimately pinned Basava to the place. Basava could not leave that inspiring atmosphere. Hence he decided to stay there permanently. There he began to worship the deity, day after day, with intense devotion. Within a very short time, he came under the full influence of his first great Guru Īśānya Muni, who at the first glance realised the potential greatness of his disciple and gladly blessed him with initiation and guidance. With the loving encouragement of his great Master, Basava carried on his spiritual Sādhana with great zeal and vigour. His steadfast devotion developed by leaps and bounds, with occassional ups and downs, with bliss as well as torments. Very often he used to lose his body-consciousness completely, Many a time he had even the vision of the Lord in his dreams.

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* The Eighth Cetenary of Śrī Basava will be celebrated from December 1967 to May 1968 throughout Karnatak and Bharat.

Years rolled by in this way and one day Basava got the fruit of his passionate devotion. He had a splendid vision of Lord Śiva in a dream. He lovingly blessed Basava and directed him to go to Kalyāṇa—the then capital of Chālukya Kings—and begin his life's mission. But the very idea of separation from the Lord was too poignant for Basava to endure. It threw him into a fiery cauldran of agony. Unable to bear it, Basava fell at the feet of the Lord and became unconscious, when in His infinite compassion Lord Śiva once again appeared before his wondering gaze and tried to console him: "Don't grieve my child! I will not leave you. I shall follow you wherever you go. Tomorrow I shall initiate you through my devotee — Nandikeśvara and bless you with a Liṅga and a *mantra*, that would ever give you the solace and strength you need and ensure your steady spiritual progress. Go my child, and be a real brother to devotees...Spread devotion and lead a life of perfect bliss."[1]

Thus assured and blessed, Basava was finally persuaded to go to Kalyāṇa which became thenceforward the main centre of his spiritual and social activities. It was from Kalyāṇa that the new message of devotion to Śiva and of social equality, spread far and wide, attracting many a high-souled Śaraṇa from all parts of Bhārat, to that holy place. Here Basava was fortunate enough to come into very close and loving contact with the renowned Śrī Prabhudeva, his second great Guru. While Iśānya Muni taught him Saguṇa Bhakti, Śrī Prabhu appears to have removed many a cobweb from his pious heart and initiated Basava into the mystery of Nirguṇa Bhakti. He supplied Basava with the necessary light of spiritual illumination and perfected his eminent disciple.

(2)

Devotion is a universal feeling – a blessed emotion. It knows no limitations of time or space. It is spoken of as love for those who deserve worship *(Pūjyeṣu anurāgaḥ bhaktiḥ)*. As God is the

1 Basavarāja Devara Ragaḷe, pp. 21–22.

supreme object of worship, Bhakti has been defined as "supreme attachment for the Lord" (*Sā parānuraktirīśvare*). Nārada, the prince among the devotees, has described Bhakti as "the supreme love for Him, nectarian in character." God and devotee are eternally attracting each other. This attraction has two ends – one of which is devotion and the other is grace. While devotion tries to attract God towards the devotee, grace tries to lift the devotee towards God. But for this mutual attraction, there would have been no possibility of any God-realisation at all.

Though universal in its nature, devotion expresses itself in diverse ways, on account of the time, place and circumstances with which it is associated. Accordingly Bhakti has assumed, in Vīraśaivism, the form of Triple Service to the Lord – to His triple manifestation viz. Guru, Liṅga and Jaṅgama. This three-fold service of the Lord was the intimate relation between the Master and His servant. Surrender to the Lord had occupied an important place in it. "Let me not call myself identical with Thee; let me consider myself to be Thy servant, my Lord!" was the ardent cry of his soul. "God would shower His grace upon us" he says, "if we utilise our body, mind and wealth in His service." Hence he tried to please the Guru by the offering of his body; the Liṅga, by that of mind; and the Jaṅgama, by that of wealth.

To Basava Guru, Liṅga and Jaṅgama were identical. He did not make any distinction betbeen them. He felt immense joy in the service. When the Śaraṇas appoached him, his joy knew no bounds. He was ever ready to fulfil all their desires. He greatly loved their company and even forgot to approach Śiva in their inspiring presence. Fervently did he pray to the Lord in these words: "Will it thus, O Lord! that I reserve not my body, mind and possessions at the service of Thy Saints. Grant that my limbs delight in serving. Grant that my mind is gratified by the service and that all my possessions are spent and I am wholly absorbed in the appeasement of Thy Saints, what with serving, singing and watching, what with chatting, sensing and rejoicing, O Lord Kūḍala Saṅgama!" (458).

Basava's mind was ever intent upon the joyful meditation of the Lord." As the Cakora bird pines for moon-light, as the sun-flower waits for the call of the dawn, and as the bee hankers after the sweetness of the bloom of flowers, his mind howered over the thought of Kūḍala Saṅgama." (365). He believed that the five great sins would be mortally afraid of Śiva's Nāma, even as an elephant is afraid of driver's goad; the mountain, of Vajra; and the darkness, of light. He considered Śiva Nāma as the Wish-yielding Cow. Therefore, his mind remembered nothing but the holy Mantra "*Oṁ namaḥ śivāya.*" Ultimately, to remember Śiva became his dawn, to forget Him became his sunset. He began to live in the thought of Śiva, and Śiva became the breath of his life. (498)

Basava's attitude about his wealth also underwent a drastic change. The following two Vacanas clearly show the position he left and the position he attained, of course not without intense internal strife. This is from where he started: "Like a dog I ran after gold, and left Thee altogether out of account. Time is ever timely for gold and never in the least for the Holy Image. Pleased as it is, by a piece of bone, what does a dog know of the taste of nector?" Here is the picture of what he finally attained: "If ever I ask for a single thread of a female's garment for my sake, or for my sake's sake, for present use or for future use, let me be cursed by Thee and cursed by the Ancient. I shall never know that I wanted anything that is not for Thee." (435)

(3)

The eminence which Basava thus attained in his Pilgrimage of Devotion, was not the result of sudden flight. On his onward path to the seat of Divinity he had to face many pitfalls. He had to fight many a battle with his mind inside and the world outside. Every moment he had to wrestle with his mind hankering after worldly pleasures. Very often he was required to acknowledge defeat, face terrible frustration, pass through the fire of repentance and carry on a long struggle in the pitchy darkness of despair,

before he could have a ray of hope, a glimpse of Divinity. "From everlasting Nay", as Carlyle put it, Basava had to reach "the everlasting Yea," through this "Centre of Indifference."

Basava started his spiritual career with a new vision gained in the company of the Śaraṇas. "Their noble lives have opened my eyes," he says. This change of outlook created in him an intense distaste for the evanescent and sorrowful life of the senses on the one hand, and an unbounded love for the eternal bliss of Divinity on the other. He soon realised that he had been like a frog in the shadow of a snake, and was extremely sorry to find that his life was spent all in vain. Hence he prayed to the Lord to save him (11). "The world bit me like a serpent," he cries out, "and the poison of the five senses made me senseless. I reeled and fell on evil days." "*Om namaḥ Śivāya*" is the charm, I am muttering since. (20) He presently detected that he was chained to the prison-house of existence. He ardently prayed God to have pity on him, free him from that bondage and turn into a bee at His lotus feet. (69)

This kind of prayerful longing appears to have developed in him the power of introspection with the help of which he had a full glimpse at his numerous shortcomings. He saw that he was a mine of vices and he implored God to cast away from him all avarice, brute passion, untruth, lust, cunning, malice, wrath, meanness and falsehood, for they barred his way to the Lord. He also prayed that his five senses be made His servants. (46) "Thou hast spread before me," he says elsewhere, "a green pasture for lascivious temptation. How can the beast in me discriminate? It is tempted by the greenness. Rid me, I pray, of temptation; feed me to my heart's content on devotion; quench me with the drink of discrimination; watch and guard me, O Lord!" (51)

At the same time, Basava noticed that he was greatly affected by self-conceit. He frankly confesses before the Lord that prostrations of all kinds of men at his feet had inflamed his sense of importane much beyond capacity and his conceit had thereby grown supersensi-

tive. He entreated God to burn that conceit(253). Here are a few more confessions of this type: " Lord, I can hardly own being anything likea devotee and totally innocent of wits am I, unnerved by the flesh, deluded by the thought and bewitched by wealth, my words are hollow mockeries. " (307) " I play and sing before the laymen and the learned. But for myself I would do neither and of spontaneous yearning I have none. If mine were single-minded loyalty can it ever fail to move Thy pity ? (287) " As long as flesh and bone do not melt in union of minds, as long as touch fails to stiffen the hair with a thrill, as long as eyes fail to throw open the floodgates of joyful tears, as long as the flow of words is not withheld by a spell of ecstatic sobs; the devotion for Kūḍala Saṅgama has surely not ripened into devoutness of the devotee ! Far indeed am I from a state so unique. I am, for all I know, only a mockery of myself. " (328)

Basava also found that his mind was constantly dodging him like a monkey on a bough (32). Like a cur in a palanquin, it perceived and flew after its own predesigned lust. It followed the senses and did not let him remember the Lord (34). " My mind refuses to dwell on Thee, " he complains, " Ah ! what shall I do ? Which way shall I go ? And how ? Where shall I turn ? And to whom ? " (120) At this stage he thought of approaching the Saints. He expected that the touch of these Saints would enkindle knowledge and burn up his gross tendencies just as the embrace of two trees would produce ignition and burn them up. He prays God to lead him to such Saints (882). Basava cried like a lost child crying for its mother. He began to search for the Saints as a forlorn beast searches its herd. He eagerly looked out for the arrival of Devotees and when they actually arrived his soul's gladness bloomed like a sun-flower at sunrise (365). In their absence he felt like a fish out of water and besought the Lord to take him back to the Brother-hood of Saints (367).

But somehow this joy also proved to be transitory. Again did Basava feel himself like a helpless beast kicking about piteously the slime it has slipped into. He felt that he was going down

and down. He earnestly appealed to God to lift him up before the master of the field took hold of the beast and cudgelled it for foraging (53). Fervently did he pray for His mercy and help (50). " In utter wistfulness, " he bewails, I am moving my lips like an oyster in the sea. Deign to cast a glance on me, my Lord ! For I have no other kin than Thee. There is none to take me up but Thee. " (55). Basava thereafter, decided to surrender everything to God. This attitude of complete resignation is reflected in the following Vacana : " My woe and weal are Thine. My loss and gain are Thine. My fame and shame are Thine. Is the fruit a burden to the plant, O Lord ! " (60). Still when he found Śiva answering him only by His silence his mental torments knew no bounds. His agonised heart even accused Śiva of cruelty : " Woe is me, O Śiva ! " he says, " Thou hast none of pity. I am undone. O Śiva ! Thou hast none of kindness. Why didst Thou create me at all—miserable in this world, hopeless of the other ? Wherefore was I born ? O Kūdala Saṅgama, could you not as well have made a plant or a tree instead ? " (64) He knew that Lord's grace could achieve anything. So he says : " If it be Thy pleasure, even a log breaks out with vernal sprays of freshest leafage. Thy pleasure promotes a sterile cow to milk-abounding pre-eminence. Poison turns nectar and all fulfilment awaits on desire—if Thou art pleased my Lord ! " (66) In this mental condition he might as well have asked the Lord : " Why hast Thou forsaken, my Lord ? Why dost Thou not reveal Thyself to me and lend a healing touch to my lacerated heart ? "

(4)

When Basava's agony reached its zenith, the Lord in His infinite mercy, did reveal Himself to him, which threw Basava in extreme rapture : " Thy vision, O Lord, " he breaks out, " has granted me infinite bliss...Thy union has plunged me in supreme delight. Every hair of body had turned into an eye to enjoy Thy lovely Presence. " (49) Thy Ambrosial Name occupies my speech; Thy Image fills my sight; Thy remembrance pervades my mind;

Thy praise resounds in my hearing. And I, O Lord! am totally dissolved at Thy Lotus Feet." (492) "Arrayed in blazing splendours unsurpassed, supreme, sublime and vast, the "I" held sway. Sooner than I could say, my tongue was mute. A wonder wrapped up in Luminous Dawn of Kūdala Saṅgama's day, saw me awake." (956). "Ah fancy the day that will never know dusk. Lord Kūdala Saṅgama knows, and He only knows how Light is enthroned on the lion-seat of Light, and shares half of it with His Highness the Light." (957) Finally in the awareness of His Presence, Basava's body vanished, his mind perished, his fateful actions were rooted out once for all. These were the virtues which Basava enjoyed by following The Way called Devotion.

Basava's spiritual splendour then became the object of universal praise. It was highly commended by all the Śaraṇās including his great Master Śrī Prabhudeva. "Kalyāṇa," says Prabhu, "is a large lamp, filled with the oil of Devotion. The wick of right conduct—*Sadācāra*—has been kindled by the flame of Basava, and Lo! the glory of Śiva began to shine forth, with supreme spledour, imparting illumination to innumerable Śaraṇas" Again says he: "Well, Basava, you are living like a spiral worm, untouched by the earth in which it resides, like a lotus untouched by the muddy water in which it dwells, like a pearl born of water, but never becoming water again. You have come down to this earth under instructions from Śiva, to smash the unbelieving atheists intoxicated with their material possessions and to spread devotion of Śiva among the masses."

The great poet-saint Harihara, who may be regarded as the first authentic biographer of Basava, has painted a graphic and correct picture of Basava, when he has made the Śaraṇas praise him in these glowing terms: "Basavaraj! Listen. You make no distinction between Guru and Liṅga.....You regard Jaṅgamas as dear as your life-breath. You neither look at nor touch anything not offered to Śiva. You treat all other women as mothers and the wealth belonging to others as a veritable

excrement. Never do you tell a lie, nor is your behaviour ever improper.....Your mind is free from deceit. your intellect, from fickleness, your heart, from egoism.....Basavarāj! ineffable are your virtues. You are a chosen devotee of Śiva. Your devotion knows no parallel. In this world harassed by unbelievers, you have come down to sow the seeds of devotion to Śiva. You are an Avatāra. Our devotion itself has been illumined by you."

Note: The numbers within brackets refer to the original Vacanas in the book edited by Śrī Basavanal. For the translation of some of them the writer is indebted to Prof. Bagi.

* * *

The Vision of Ātman

"When the tree of unreality is cut down by the sword of self-knowledge, then.....One is able to see one's own form, one's own self. This is, however, not to be compared to the vision of the reflection in a mirror; for, the reflection in a mirror is simply an 'other' of the seeing man. The vision of the individual Self is as a Spring which may exist in its own fullness even when it does not come up into a well. When water dries up, the image goes back to its proto-type; when the pitcher is broken, space mixes with space; when fuel is burnt, fire returns unto itself; in a similar way is the vision of the self by the self...One must see without seeing. One must know without knowing. That is the primary Being from which everything comes."

—Jñāneśvarī. XV. 266....283.

"A PLAN FOR WORLD-PEACE BY BAHAULLA - A LIFE-LONG PRISONER"

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One would wonder and exclaim; "How could a prisoner give a plan for world-peace?" Did Bahaulla commit any crime against anyone or against any Government? The reply would be in the negative. Then what for was Bahaulla put in prison? He was put in prison because he claimed that it was he whom the world expected and that he was the Promised One of all religions. The Bahai Movement had its rise in Persia (Iran), and its principles are generally recognised and practised by some of the leading persons of almost all Nationalities. It is not so much a new religion as religions renewed and unified.

This unique movement for the social and spiritual reconstruction had first entered in the radiant youth called the Bab (the gate) who proclaimed on May 23, 1844, his two-fold mission as an independent manifestation of God and Herald of One greater than himself who would inaugurate a new and un-precedented era in the religious history of mankind. The Founder of the Faith was Bahaulla (Glory of God) whose advent, the Bab had foretold. He declared his mission in 1863 while an exile in Baghdad. He subsequently formulated the principles of that new Divine Civilisation, which by his advent, he claimed to have inaugurated.

The Bahai Faith recognises the Unity of God and His prophets, upholds the principles of un-fettered search after Truth, condemns all forms of superstition and prejudice, teaches that the fundamental purpose of religion is to promote concord and harmony, that it must go hand-in-hand with science and religion, that it constitutes sole and ultimate basis of a peaceful, an ordered and progressive society. It inculcates the principle of equal

opportunity, rights and privileges for both sexes, advocates compulsory education, abolishes extremes of poverty and wealth, exalts work performed in the spirit of service to the rank of worship, recommends the adoption of an auxiliary International Language and provides the necessary agencies for the establishment and safe-guarding of a permanent and universal peace.

Bahulla thus addresses the whole world: "You are the leaves of One Tree and fruits of One Arbour, flowers of One Garden, drops of One Ocean and sons and daughters of One Father who is LOVE.

The main object of Bahai Faith is to bring about love and unity among the diverse and antagonistic sects, and to link together the East and the West in the bonds of human brother-hood.

A pattern for future society in the words of Shoglai Rabbani, the guardian of the Bahai Cause, "The Unity of the human race as envisaged by Bahaulla" implies the establishment of a World-Commonwealth, in which all nations, races, creeds and classes, are permanently united and in which, the autonomy of its state-members and the personal freedom and initiative of the individuals that compose them are definitely and completely safe-guarded. The Commonwealth must, as far as we can visualise it, consist of a world-legislature, whose members will, as the trustees of the whole of mankind, ultimately control the entire resources of all component nations and enact such laws as shall be required to regulate the life, satisfy the needs and adjust the relation-ship of all races and peoples.

A world-executive, backed by International Force, will carry out the decisions arrived and apply the laws enacted by this world-legislature and will safe-guard the organic Unity of the whole Commonwealth. A world-tribunal will adjudicate and deliver its compulsory and final verdict in all and any disputes that may arise between the various elements constituting this Universal system.

A mechanism of world-communication will be devised. embracing the whole planet, freed from national hindrances and restrictions and functioning with marvellous swiftness and perfect regularity. A metropolis will act as the nerve-centre of a world-civilisation; the focus towards which the unifying forces of life will converge, and from which energising influences will radiate. A world-language will either be invented or chosen from among the existing languages, and will be taught in the schools of all the federated nations as an auxiliary to their mother-tongue. A world-script, a world-literature, uniform and universal system of currency. of weights and measures, will simplify and facilitate intercourse and understanding among the nations and races of mankind. In such a world-society science and religion, the two most potent forces in human life, will be reconciled, will co-operate and will harmoniously develop.

The Press, under such a system, while giving full scope to the expression of the diversified views and convictions of mankind, cease to be mis-chievously manipulated by vested interests, whether private or public, and will be liberated from the influence of contending governments and peoples.

The economic resources of the world will be organised, its sources, raw-materials will be tapped and fully utilised, its markets will be co-ordinated and developed, and the distribution of its products will be equitably regulated.

National rivalries, hatreds and intrigues, will cease and racial animosity and prejudice will be replaced by racial amity, understanding and co-operation. The causes of religious pride will be permanently removed, economic barriers and restrictions will be completely abolished and the inordinate distinction between classes will be obliterated. Destitution, on the one hand, and gross accumulation on the other, will disappear. The enormons energy dissipated and wasted in war, whether economic or political, will be consecrated to such ends as to extend the range of human inventions and technical developments, to the increase of

productivity of mankind, to the extermination of diseases, to the extension of scientific research, to the raising of the standrad of physical health, to the sharpening and refinement of the human brain, to the exploitation of un-used and un-suspected resources of the planet, to the prolongation of human life and to the furtherance of any agency, that can stimulate the intellectual, the moral and spiritual life of the entire human race.

A world-federal system, ruling the whole earth and exercising un-challengeable authority over its un-imaginably vast resources, blending and embodying the ideals of both the East and the West, liberated from the curse of war and its miseries, and bent on the exploitation of all the available sources of energy on the surface of the planet, a system in which Force is made the servant of Justice, whose life is sustained by its universal recognition of One God and its allegiance to one common Revelation — such is the goal towards which humanity impelled by the unifying forces of life will be, or rather, is moving.

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(Adapted from the Original Book, "Security for a failing world by Stanwood Cobb of The United States of America – Bahai Publishing Committee, Illinois.)

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A SHORT STUDY OF LIFE AND THOUGHTS OF ROMAIN ROLLAND

Dr. V. V. Athalye, A. V. P.

(I)

Introduction

" Let those who have failed take courage
Though the enemy seems to have won,
Though his ranks are strong, if he be in the wrong
The battle is not yet done;
For, sure as the morning follows
The darkest hour of the night,
No question is ever settled
Until it is settled right. "

E. W. Wilcox

Romain Rolland was one of the rare thinkers that could give a new turn to the confused human mind, a fresh hope to the tormented human heart. His spirit speaks to our time as it spoke to his own.

He was a historic link between the conceptions of the nineteenth century and those of the twentieth, nay, he was one of the pivotal spirits of history around whom was woven the social and spiritual awareness. He was aspiring for the realisation of international unity, a gigantic task implying man's evolution from the national consciousness to the world consciousness, and he believed in the possibility of such an evolution.

His heart was clean, vision clear and conscience highly developed; he could therefore give the world most sublime thoughts. In his vision he could see people thronging from every country to participate in the procession marching towards the new brotherhood.

He was a knight-errant of that supreme consummation. His knowledge and observation of human psychology from cradle to grave were minute, precise and vivid. His faculty of thinking and his sentiment of love, were of an exalted order. His power of imagination was superb and ability to narrate, masterly. And so we find in his writings (whether a play, a novel or a biography) a unique blending of the philosopher, the prophet and the poet.

His life was a life of solitude and suffering; of attempts at integration of faith and reality; and of an intense effort to give meaning to human endeavours and new significance to life. He was a genius, a man of faith and an idol of unceasing sacrifice in defence of truth and for the attainment of the greatest good of mankind. When the darkest hour of human agonies will be over and peace will dawn, mankind will proclaim Romain Rolland as one of the noblest harbingers of the new life.

(II)

Childhood and Youth

Romain Rolland was born of a French family of pure descent at Clamecy, a small town in Burgundly, on 29th January 1866. Since his childhood he had a strange and persisting feeling that he was ' a prisoner '. He looked at his dwelling and its surroundings as forming a cell in which he was confined.

When his little sister died, that event added more seriousness to his feeling of solitude. Another uncommon feeling that was found to prevail in his mind was that he ' lived two lives at the same time. ' He was, it seems, exceptionally introspective from a very early period of his life. Music and literature were his friends and a source of great satisfaction to him and he had, on that account, created his own inner world and used to live in it.

He had to bid farewell to the rural scenery of his birth town when his family left the town for Paris. He passed his

school-days in that city. He was afterwards admitted to the Normal School, one of the most advanced schools of France in those days, where only selected students received training. There he met, as his contemporaries, Clandel, Suarez and Peguy who were to prove in the future to be the eminent representatives of modern idealism. He developed friendship with them. Shakespeare's influence was their common bond. Next to Shakespeare, Wagner, the musician, and Tolstoy, a philosopher of life, fascinated greatly this group of French students. The works of Shakespeare, Wagner and Tolstoy provided them, for the time being, with values of life and a hope that a new way of life might be established in this world through them.

His three revelations may be noted here for a better understanding of the background of his principles and beliefs.

(1) When he was about 16 he had his first revelation, on the terrace at Ferney in Switzerland. He had seen there, sunny surroundings and starry nights, and through them everything suddenly became meaningful to him, everything was explained to him : he had seen Nature there in all her nakedness. He became one with Nature. In his book " Journey within " we find him describing human movements and behaviours in terms of ' gardens ', ' vineyards ' and ' rivers '.

(2) After a year or two he had his second revelation. And it consisted of the passionate words of Spinoza whose works he was then reading and in whose text he discovered not Spinoza but his own unknown self. For it is an acceptable fact that when one reads a book, one reads oneself through the book. He came to know from Spinoza's books that he would never cease to exist, that he would possess true peace of soul for ever and ever, that he would enjoy everything in this world but without harming others and that he should share his joy with others, unite with others, nay, unite with all Nature.

(3) And his third revelation was what he had through Tolstoy's reply to his first letter in 1887 while he was 21, still a

student in Normal School. The correspondence had dealt with the reality of life but especially with manual labour as against the intellectual one. We shall refer to it in some details later on. Suffice it to say at this stage that all these revelations and the deliberations which his group had from time to time and above all his constant introspectiveness led to his putting on paper in 1888, when he was 22, his Credo, which may be considered as a spiritual document comprising all his creeds and convictions. It was the basis of his spiritual life.

We must remember one noteworthy contemporary of Rolland in the Normal School, namely, Henri Bergson who worked there as a lecturer. His teachings helped Rolland and his idealist group to unburden themselves of their old preconceptions. Bergson's philosophy founded on intuition and his principle of *elan vital* attracted them very much. Bergson and Rolland, though the one was more philosophical and the other more a man of literary creation, were found, at the end of the 19th century, to be the chief supports of the idealistic reawakening of France.

Wagner, the musician, to whom Rolland was so much devoted, had died in 1883. The works of neither Shakespeare nor of Beethoven were capable of solving the pressing problems which Rolland was facing. It was only Tolstoy to whom he could turn for their final solution. Hence he wrote a letter to him in 1887, as mentioned before. He was much annoyed by the idea of death with which Tolstoy was much preoccupied as was evident to him from so many pages of Tolstoy's novels. He wanted to know from Tolstoy how to live. He had read that in Tolstoy's view manual labour was the surest means of forgetting oneself. But Rolland was not satisfied with this view. He desired to replace manual labour by artistic creation. He asked Tolstoy why, according to him, one should deprive oneself of intellectual activity, the sciences and the arts, and why these seemed to him to be discordant with manual labour. He did not get any reply for six months. Then he sent another letter reminding Tolstoy of the old points and asking him to clarify also whether his advice regarding manual

labour and other things related to it was meant for the Russian people only or for all people who were suffering and despairing. Rolland did not appreciate Tolstoy's condemnation of Art. He wished Tolstoy should have, on the contrary, used Art as a supremely appropriate contrivance for the realisation of renunciation. Rolland was not unaware of the fact that for most of the socalled artists, Art was nothing but a gratification of senses for the idle nobility of society. But he was defending not such artists but those to whom Art meant oblivion of selfish individuality, an absorption into divine unity, a creative ecstasy. He implored Tolstoy to tell him in all sincerity if labour without thought which he praised, would really satisfy him.

Tolstoy was deeply affected by this letter and sent him a reply. He said therein:

"I have never presented manual labour as a principle, but only as the application of the most simple and natural moral law. (.....Manual labour, in our depraved society - the society of the socalled civilized people, imposes itself on us uniquely by reason of the fact that the principal defect of that society was and is, down to this day, that we have freed ourselves from manual labour and are profiting by the labour of the poor classes.....The very first proof of the sincerity of the people of this society professing the principles of Christianity, philosophical or humanitarian, is to try to come as much as possible out of this contradiction. To succeed in this, we have the simplest and readiest method of manual labour which starts with the act of taking care of oneself.....

.....The shortest and simplest moral formula is to take the service of others as little as possible, and to serve others as much as possible in our relations with others.....True science and true art are the products of sacrifice and not of certain material advantages.....Real labourers in the field of science and of art do not arrogate to themselves any special rights...Real science and real art always existed and will exist always like the other models of human activity and it is impossible and useless either to prove or to disprove them.

That science and art play a false role in our society is the result of the fact that the socalled civilized people, headed by the scholars and artists, form a caste of their own, privileged like the priests. This caste has all the defects of other castes...They (the champions of science and art) even pretend to say that a definition of the good and the beautiful is impossible...But those who speak like that do not speak the truth...The good and the beautiful have been defined through centuries...*All that tends to unify mankind belongs to the Good and the Beautiful. All that tends to disunite it is Evil and Ugly*.....This formula is inscribed in our heart...The champions of Science and Art...should cultivate only those arts and sciences which lead to the fulfilment of that object.....

Now of all the sciences which man can and should know, the principal is the science of living in such a way as to do the least harm and the utmost good; and of all the arts that of knowing to avoid evil and to produce good even in the smallest of our efforts...In order to see clearly we must free our mind from the superstitions in which we are steeped, however profitable they might be.....It is useless to discuss with a man who holds blindly to a fixed creed, even on a single question...The fixed point would arrest all the reasonings and falsify them. There are creeds of religion and creeds of our civilization; both are quite analogous... The solution of the problem is simple.....I can never be happy except under a condition of the world wherein all beings would love others more than they love them selves. If this is realised then the entire universe would be happy...The creatures destroy one another, no doubt, but they also love one another and practise mutual aid. Life is not sustained by destruction but by Reciprocity of love...So far as I could survey the march of the world, I see that the progress of humanity is due to this principle of Reciprocation...The greatest happiness that man knows, the largest freedom, the utmost joy, is in Abnegation and in love. Reason discovers for man the only way to happiness, and the feelings also push him to that conclusion.....

These ideas which Tolstoy communicated to Rolland in

reply to his letter considerably influenced Rolland's approach to life in youth. Goethe and Tolstoy, Michel Angelo and Beethoven, Ramkrishna and Shakespeare were, as Dr. Aronson has aptly described, his intellectual ancestors. His conscience was taking a shape in the uproarious situation of France and Europe. It is, therefore, quite correct to say that the story of Rolland's conscience was also the story of the conscience of Europe or of his age in which the people were frustrated and drifting aimlessly, and yet Rolland as their representative was pursuing the efforts at creation and integration of truth that was being buried under the rapid breakdown of human values. His conscience was evolving through experience and suffering. He ever dreamt of doing good to men and dissuading them from the life of inaction.

In 1888 Rolland went to Italy on a scholarship from the Normal school. There at Rome he met in 1890 an old German woman, named, Malwida von Meysenbug who had taken refuge in England after the revolution of 1848 and had come in contact with Wagner, Nietzsche, Mazzini, Kossuth, Garibaldi and Ibsen.

Rolland's mind was much restless at this time, He was not fully satisfied with Tolstoy's answer. He wanted to go in contact with living forces of Europe. Malwida had wide knowledge and great experience and so she helped him to know the mind of Europe and to discover his own ideas too. His conversations with her led to his thought of writing Jean Christophe, a novel. (Malwida died in 1903 afterwards).

He was in Italy for two years after which he went back to Paris. He then got married but the marriage did not bring happiness to him. He now worked as a professor of the history of music in the Normal school. He came to know through his studies of human history that no event can be cut asunder from other events related to it and that no thought can be separated from thousands of other thoughts standing in connection with it. This fact, though it was old, was new to Rolland and he thought he was now in possession of a solution to his problems.

His conscience was growing. But it was not tested in action. The test, however, came soon to him in the form of the Dreyfus affair. This affair at the end of the 19th century ruptured France into two camps. Dreyfus was a Jew who was a French officer and had been sentenced for an offence which he had never done. Rolland knew that Dreyfus was not guilty; but he was not yet matured enough to take any open action to vindicate the innocence of Dreyfus. So in its stead he decided to write a drama. He was not a coward, though he failed in having any action. He started a fortnightly review which served for many years to ventilate the best thoughts of France. Many of his plays, his biographies of Beethoven, Michel Angelo and Tolstoy, and his novel, Jean Christophe, were published in that review.

The review was started for purification of literature and vindication of truth.

In the deep region of Rolland's heart the glory of action was imperceptibly taking root.

(III)

Manhood and Middle Age

During the last decade of the 19th century, a valiant group of men and women in Russia, who had been long struggling for leading a pacifist and truly Christian life, notwithstanding terror, oppression, suffering and death which they had to encounter in the struggle and who burned their arms and refused miltary service, had to leave Russia for Canada for good. Tolstoy upheld their cause and helped their emigration. He wrote many articles in support of their brave pacifism. Rolland much admired those articles and wrote to that effect to Tolstoy in 1901.

Rolland wrote some time after-wards biographies of Michel Angelo and Tolstoy. In 1903 he wrote his play Saint Louis. In 1909 or thereabout he wrote his famous novel Jean Christophe.

Many passages of this novel reflect the struggle of Rolland's conscience. Truth and fiction do mingle in a writer's thoughts and they did so in Rolland's case. As Dr. Aronson observes, what Rolland attempted in all his biographies was a combination of objective analysis and the biographer's own personal imagination. He further observes that at times the identification between the biographer and the object of the biography was so complete that it was difficult to know whether Rolland was not writing his own biography instead of that of Beethoven, Michel Angelo or Tolstoy. In all of these biographies the spirit and emphasis are almost the same though the events depicted are different.

The theatre in France, as in Europe in general, had not remained an art. It had become a money-making affair. Those who managed theatres in Paris were clever enough in posing vice as virtue and disparaging virtue as vice and thus titillating unworthy tendencies in unthinking minds. In fact a drama must be not simply a source of entertainment but also one of training; it must enrich higher feelings of man. And that is why Rolland depicted mysterious streams of faith, in his writings, capable of spreading sublime ideas that would one day become the common property of all. The character of his Saint Louis is that of a harbinger who represents the unceasing stram of faith that every man possesses. Rolland's plays aimed at creating faith out of suffering and action out of defeat.

Action having its birth in defeat was a problem with which Rolland's mind was ever preoccupied. He had experienced it in his own life as he had observed it in the lives of great men. Only the precursors of humanity turn defeat into faith and action; others fall by the way. The precursors, even though they have sometimes a concealed thought of dejection and helplessness, are prepared to suffer. For they know that if they are to lead the people to a cherished goal, they must calmly embrace suffering and defeat.

Every drama written by Rolland breathed an ideal and the characters in it abided by the demands of their moral conscience.

His plays stood for his concepts of the harbingers of humanity; for transformation of failure into success; and for their faith in the ultimate victory of action, though its process was incomprehensible. Through his plays Rolland was attempting to give a shape to his conscience. No doubt, however, there was still lurking in his conscience a struggle between self-realisation of the individual and the good of the community.

His plays had no audience; the theatres used to remain empty. It was an outward defeat. But defeat in the case of an idealist brings to him meakness, introspection, and redoubled enthusiasm and determination. And so it was with Rolland. He was like all great creators a wanderer in the desert, Creation implies suffering for the creator and he does not reap the joy. The fruit of his suffering is reserved for those who are born afterwards.

When one goes through Rolland's various writings about Beethoven, one meets therein again and again Nietzsche's conception of a superman who perishes in the effort to derive from life more than mere self satisfaction.

Rolland seems to have never forgotten his concept that creation meant suffering for the creator. Suffering and defeat give the creator victory of the spirit over matter. He saw suffering everywhere even where the reverse of it existed in the eyes of the common people.

He had great faith in truth more than in happiness. At the end of his biography of Michel Angelo he says, "I have not promised my friends a happiness bought at the price of a lie, not a happiness inspite of everything and at any price. I have promised them truth, even at the price of happiness, the manly truth which gives form to the eternal souls. Let us bathe our weak souls in it."

In 1911, when he was 45, Rolland published his life of Tolstoy. Tolstoy had accepted suffering as a kind of penance and

purification and that was to Rolland a source of great attraction for Tolstoy. So long Rolland had looked at creation through suffering but now he viewed suffering through creation. This was a kind of progress in Rolland's evolution; this was a stimulation to his conscience to act. Moral urge towards action distinguished Tolstoy from Beethoven and Michel Angelo. But Rolland found now Tolstoy (whom he had worshipped as a God in his youth) to possess a divided soul. Tolstoy in his old age seemed to consider the non-attachement of the Buddhists as the supreme answer to the questions that tormented him. And Rolland found this non-attachment of Tolstoy to be a withdrawl from all active life including the intellectual one and suspected in him an inclination towards the idea of " nothingness " from which he was at one time trying to dissuade humanity. He now considered Tolstoy incapable of fiinding a practical way out or of putting his finger on a unifying principle into which both his art and religious beliefs would be accomodated.

Rolland was now writing his biography of Gandhi. He was now in the fifth decade of his life; uptil he completed 40 years of his age, his plays and biographies had not much attracted the French public. In 1912 the last portions of Jean Christophe were published. And it was wonderful that the story of conflicts, isolation, agonies and ultimate contentment painted in this novel brought Rolland the acclamation which he should have had long before. French readers seemed to believe in Rolland's honesty and gravity in writing this novel. Undoubtedly one finds in Jean Christophe realisation of Rolland's dream. His soul was reflected therein. The novel represented the transitional period between the past and the future, thirsting for inspiration from both. Christophe, the hero of the novel, came to birth again and again, like Rolland, every time more mature and more enlightened. His will to live and to create turned defeat into victory. And he too was a musician, an artist, like Rolland. He was also in search of some ultimate truth.

In 1913, while in Switzerland, Rolland wrote another novel,

Colas Breugnon. It had also its message to give through Colas Breugnon's fight against fate, wickedness and ignorance.

During probably the period of the war Rolland came to know that, not the survival of the fitted, but the survival of the righteous, was the real instrument of the continuity of human life. He passed in Switzerland the four years of the war (1914 to 1918). In the eyes of the Frenchmen it was another failure in the life of Rolland who should have, according to them, remained in France and served his own country during the war-time. In Switzerland he helped the Red Cross work looking after the correspondence of its office at Geneva, and wrote two books against the war, namely 'Above the Battle' and 'The Precursors'.

He was accused by his compatriots of cowardice, callousness and betrayal of France But the accusations were not just. It was his conscience that made him hesitate when others had been acting, and it gave rise to doubts in his mind when others had readymade replies! He was now close to the fiftieth year of his life. The war helped men of thought to have revaluation of the universal conscience. Being unable to resort to any action against the war, Rolland decided to speak out the dictates of his conscience, even though it seemed detrimental to the interest of his own country. He was prepared to sing the song of defeat which was conceived to be a victory of spirit over matter.

He was again in search of spiritual leaders (as he was when he wrote his first letter to Tolstoy in his youth) who would give to the world a divine message and build the kingdom of God on earth. He hoped all this would happen if only the leaders of thought from all countries would join hands in this noble task, but not through any military force and economic reshufflings.

That the universal conscience should be found to fail in the context of the first great world war was due in Rolland's opinion to the failure of democracy especially of that kind of democracy which was then practised. The people under such a

democracy he called, a herd of helpless beasts crying with a feeble quivering voice.

He had friends all over Europe and he advocated an international action of *elites*. A group of friends surrounded him in Switzerland, consisting of some Frenchmen and Germans who admired his international spirit. They made him their leader. They had come together inspired by a mission which was obviously beyond the pale of the people of their time. Rolland had, besides, come to know that people of Europe alone would not be able to save mankind as he had gone in touch with the thought of Asia and realised that even the greatest European mind of his time was on a lower level of universal awareness. And he advocated consequently the necessity of having a universal culture and a compulsory international language.

Socialism and Christianity which had represented international attitude of mind had failed to act in the course of this war, when action was most needed. So Rolland was thinking of building a new international of mind on stronger foundations devoid of national prejudices and partisanships.

His friends talked of revolution. But the problem of revolution implied consideration of the problem of violence and along with it that of thə difinition of violence and non-violence. As regards non-violence, Rolland differentiated non-resistance from non-aggression, which are its two different psychological states. The first is obviously the higher and most difficult to achieve and he did not find any soul in Europe who possessed it. European races, he thought, will not understand it but non-aggression may appeal to them. Besides the need of violence in self-defence will have also to be given thought to. And in his view that was to be condoned.

But all these thoughts and their shades did not assist him to solve the problem of action satisfactorily. The conflict in his conscience continued until he found its solution in Gandhi's way of thinking.

During his long stay in Switzerland, his conception of the independence of mind was taking shape. The war was coming to an end, and quite unexpectedly Europe heard one day his "Declaration of the Independence of the Mind". The declaration was addressed above all to the intellectuals of the world. It aimed at bringing together all men of goodwill in the chaos and instability that were bound to follow the war. The intellectuals, the worker of the mind, must, the declaration urged, build " The Arch of Alliance, the free Mind, one and manifold, eternal. "

This declaration clearly indicated Rolland's own evolution. Arch of alliance to be built was one between the intellectuals themselves. He got good support; the declaration was signed by hundreds of persons from France, Germany and almost all countries of Europe and also by some from the United States. It was published in 1919.

He could foresee that the real arch must ultimately be constructed between the intellectuals and the manual workers. Such an arch alone, he believed, would translate any declaration of faith into action and do away with the division that the war created between the world of brain-workers and the world of labouring people.

He was however aware of the fact that what he was trying to bring about was beyond the mentel approach of his opponents, and he was consequently inclined to retire from the thankless task. He was not sorry for what he had been doing but he considered it futile to do any more and desired to go back to art, a sanctuary which no one would care to assail.

(IV)

Declining Age

He now wrote three books as his contribution to the war literature of Europe. They were Liluli, Pierre and Luce, and

Clerambault. In these as in his other books one finds reflected Rolland's ideals and yearnings. dissilusions and frustration, sufferings and defeats and the story of his free conscience. If a man's soul is to be undrstood, not only from what the man appears to be, but also from what he wishes to be, Rolland's plays, novels and other writings give us a perfect picture of the inner workings of his soul.

His novel, " The Soul Enchanted ", was his great work after war and it presented to the reader the evolution of the individual conscience, from a complete absence of action, to a full acceptance of positive action. He was being convinced more and more that mere purity of thought and sincerity of faith, were not sufficient and that their ultimate test was to be found in action. His mind, it may be noted, had gone through different conceptions of action, such as action in thinking, social action, political action, etc.

His aquaintance with the East, no doubt, wrought a great change in his outlook of action and life. Tolstoy had been benefited in his old age by turning to India for solution of some of his problems. And now Rolland had his turn to derive some guidance from India. He even expounded Indian thought in Europe. He had an intense desire to gather together coworkers from other continents for building up a world culture against the barbarism that was emerging under the garb of nationalism and rapidly encircling the globe. His universal spirit did not allow him to rest; and his knowledge of India brought some satisfaction to his restless soul. He studied Indian philosophy and was well conversant with the teachings of the Gītā. In his Jean Christophe, we find Rolland making Oliver and Christophe quote some verses from chapters III and II of the Gītā such as,

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥
यदि ह्यहं न वर्तेय जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३ ॥
उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।
संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ २४ ॥

तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ ३७ ॥
सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ
ततो युद्धाय युज्यस्व नैव पापमवाप्स्यसि ॥ ३८ ॥

The growing degeneration of the European mind, which he had observed during the period of the war, augmented his interest in the Indian Philosophy. In 1919 he had started correspondence with Tagore. In 1920 he first heard about Gandhi from Dilip Kumar Roy and afterwards from Tagore and others. His great admiration for Gandhi was due to the synthesis of faith and action which he found in Gandhi and which he had not achieved in himself. He did not know how to prove that faith would bring about an intended result when people challenged its truth. But Gandhi had a message to men of faith, "Let us sacrifice ourselves". It was obviously a message for action and the cause of Rolland's increasing admiration for Gandhi. He looked at him as a creator of a new-humanity, a creator whom defeat and success neither exasperated nor flattered. On the spiritual plane Gandhi served as a kind of meeting point for Tolstoy and Rolland. For, Gandhi was closer to the spiritual life that Christ preached and lived than were Tolstoy or Rolland. Gandhi's personality was not a split personality like that of Tolstoy and it helped Rolland to attain a higher maturity of faith. But notwithstanding all that Rolland could drink in from the fountain of Gandhi's faith, it can not be forgotten that Rolland was more with Tagore than with Gandhi, Tagore being the representative of the free soul.

Gandhi's movement of Civil Disobedience interested Rolland very much, for it demanded of an individual refusing his consent and co-operation with a Government established by crime and injustice – an energy and a sacrifice far higher than that required of a warrior entering the jaws of death.

It may be told here that in 1922 when he was 56. Rolland had gone again to Switzerland and lived there for many years. During this period the problem that vexed him most was how moral values could be upheld in a world that was swiftly deterio-

rating and disintegrating. And Maxim Gorki, an exile from Paris, who was in Switzerlahd at that time was also groping in the dark like him in this behalf. It was then that he discovered Gandhi, Ramkrishna and Vivekananda, though he had heard about Gandhi before that time in 1920 as stated before. After nine years since then. Gandhi happened to meet him in person, in December of 1931 when he visited Switzerland on his way back to India from England.

Lives of Ramkrishna and Vivekananda, both written by Rolland in 1928, throw a great light on his close examination of the Indian thought and religion and on his own outlook of universal relations of mankind. He had a great respect for India's spiritual experiences of thousands of years and studied them in all sincerity, maintaining, however, all the time, his freedom of judgment. He adored Ramkrishna not as an incarnation but as a man. He did not consider it fair to make a gulf between Ramkrishna and Vivekananda on the one hand, and thousands of other obscure or less heroic souls of the past and the present, on the other; and he saw very little difference in general, between the West and East as far as spiritual and mystic outlooks of life were concerned. It had been long held that the West stood for reason and the East for faith, the two supposedly antithetical forms of spirit; but Rolland believed that both the West and the East shared reason and faith equally in their thought.

He seems to have deeply pondered over Vedānta philosophy, for he alludes with a deep insight to Advaita and Viśiṣṭādvaita schools of Vedānta in his biography of Ramkrishna. He learnt from Ramkrishna's teachings that spirituality is the condition of inward abundance of vital and digested riches and that for the final ascent to self-realisation, one has to renounce and bury one's heart, the last remains of one's ego. He found Ramkrishna's life predominated by compassion, devotion and renunciation. Selflessness is the culmination of all these personal endowments and Ramkrishna valued it most. He had once said to Keshab Chandra Sen, "Poets have praised virtue and truth; has that made

their readers virtuous and truthful? When a selfless person lives amongst us, his deeds become the very heart-beat of virtue."

As in his other writings, so in biographies of Ramkrishna and Vivekananda. Rolland has narrated men, events and thoughts in terms of hedges, meadows, streams, seas, songs, symphonies and orchestras. For example, while describing the current of spiritual thought through different ages and countries he says. "I shall continue my march with the stream right to the sea.....Holy is the source, holy is the course, holy is the estuary." Regarding the all-pervading divine principle, he writes, "From the source to the sea, from the sea to the source, everything consists of the same energy, of the Being, without beginning and without end."

If Ramkrishna was, according to Rolland, the Christ of Bengal, Vivekananda was the St. Paul to whom Ramkrishna transferred all his powers when he died. Rolland depicts Vivekananda as a man of mighty vision, pure in body, pure in soul, worthy of taking up the spiritual heritage of Ramkrishna, of becoming the conscience of India, of cultivating humanity among people and of transforming the sublime thoughts of the Ṛṣis into a living force of action.

We cannot deny the fact that even in the days of Vivekananda as in our own, the poor and the low among the Indian people experienced a worst kind of inhumanity, though the highest dignity of soul was acknowledged and preached by the Ṛṣis. Vivekananda who championed the cause of universal justice, ordained therefore, that everything – religion, education or any other social activity – must be man-making. Rolland was happy to find that Vivekananda was himself a living hymn of humanitarian work and a man of faith preaching that even a handful of strong men would move the whole world. Vivekananda had proclaimed truth and nothing but truth when he had once said, "I have done enough for fifteen hundred years."

Rolland had acquainted himself with the principles of Karmayoga, Bhaktiyoga, Rājayoga and Jñānayoga as expounded

by Vivekananda. And when he knew from Bhaktiyoga that the motive power of the universe was love, he was overjoyed for that was one of the theses he himself had been propounding and that was what Christ stood and died for.

He saw that Vivekananda's genius could call a clear image before his mind of the synthesis of the West and the East. Vivekananda himself was synthesis incarnate; he did his utmost to build a bridge between religion and science and another between philosophy and poetry, for people both of the West and the East. He trusted that ideas could be developed into instincts and that the human race could be so completely altered that man would come to birth in the future as a divine being.

The lives of Ramkrishna and Vivekananda must have undoubtedly exerted a profound influence or at least an indelible impression or Rolland's thought. An inclination to philosophy and mysticism is almost inherent in every human being, and one who is sincerely out to find the meaning of life in terms of either of these two forms of spirit, will unhesitatingly absorb anything from any source, which may enrich the process of self-discovery and self-realisation. And this we find in the case of Rolland.

In Gandhi, Rolland observed the unity between faith and action, and in Ramkrishna and Vivekananda he could find a higher synthesis of love, religion, mysticism and valiance into a divine social action. And he then felt that mysticism and religion were to be practised and experienced, not in isolation, but in close relation with the life of the people. Rolland who carried with him throughout his life a spark of creative fire, was now thoroughly convinced that an individual could not fulfil himself in a social void and that the individual's fulfilment lay in the fulfilment of the people, among whom he lived.

When he wrote the life of Ramkrishna, he was 62, and any fresh adjustment of his life in the wake of the new values he came to grasp, was almost impossible.

In 1938 just before the outbreak of the second great world war, he left Switzerland and went to Burgundy to settle there, in a small property which he owned. There he passed the last years of his life. He played his piano again. His voice was no more heard in Europe. In the estimation of the contemporary world he was defeated, but his conscience was triumphant and his spirit has been still living among the kindred souls, ever giving them the light of his conscience in their movement towards the establishment of the divinity of man on earth.

He died in the year 1944.

(V)

Conclusion

" Yet with the woes of sin and strife
The world has suffered long;
Beneath the angel-strain have rolled
Two thousand years of wrong;
And man, at war with man, hears not
The love-song which they bring;
O hush the noise, ye men of strife,
And hear the Angels sing !
For lo ! the days are hastening on,
By prophet-bards foretold,
When, with the ever-circling years,
Comes round the age of gold;
When peace shall over all the earth
Its ancient splendours fling,
And the whole world give back the song
Which now the Angels sing. "

—E. H. Sears

Rolland had wide knowledge of human nature; he was a psychologist and, his writings had a poetic colour. He was highly introspective and therefore, a lover of solitude. He believed in the strength of the solitude of great men; a few true thoughts of

great men dwelling even in caves, he trusted, can live throughot eternity, after they pass away. In his opinion thought too was an action and therefore he did not like to give to the intellectual activity, a place lower than that given to the manual one, as is evident from his correspondence with Tolstoy.

He considered great men to be the men of absolute truth. He always wanted to stand by unflinching truth at all costs. We can find this in all of his writings and in the results of his insight and analysis. And he had the courage to tell the votaries of the unhealthy civilization of his time, that they were liars and that they did not represent the people.

He had, on that account, to live a life of isolation, like some others in France. His life was full of sorrows and yet there was joy beneath and through them. The struggle of his whole life was one between the dictates of his conscience and the demands of common-place social morality.

It was his lifelong attempt to give form to his soul and attain victory of spirit over matter. He was an introvert in the best sense of the word, and he believed that interiorisation of thoughts did not ever lead in principle to dimunition of action. He had before his eyes the examples of the greatest mystic introverts of the west like St. Bernard and St. Theresa and of Ramkrishna and Vivekananda of the East who encountered no obstacles in their tremendous activities on account of their intro-version.

But he could not achieve in himself the synthesis of faith and action until he came in contact with the lives of Gandhi, Ramkrishna and Vivekananda, appreciated their message of sacrifice and found in them creators of a new humanity. The absence of such a synthesis in him was perhaps the cause of his failure of action at the time of the Dreyfus affair in France and the first great world war in Europe.

He, however, did his work for long sixty years, the work being pre-eminently that of fostering and disseminating through

his writings the conception of having forerunners or precursors who would create faith out of suffering, and action out of defeat. He himself was a precursor of the new age.

His effort to free the European thought from un-wholesome and unspiritual turns, it had taken during the war, was his great contribntion to the reconstruction of the European mind, in the post-war confusion and instability of life. His "Declaration of the Independence of mind" published just at the end of the war bears witness to this.

His life was a spiritual adventure for full flowering of human conscience. He was a seeker of immortal secrets and spiritual joys but he trusted that the object of his individual search would be fulfilled only in the enduring good of all; he was, therefore, found to live for the whole of humanity. And the actions for the good of the individual and of all, he was convinced, must be undertaken without any thought of their fruits.

In this context he once wrote to a friend, "Let us act up to our highest lights available, and let our aims be the highest we can focus our gaze on. Never mind if they are temporal glimmers, or shining orbs for all times. The essential thing is that these convictions should be sincere and that there should be no falsehood, nor compromise, with ourselves. Why worry about the finality of it all ?"

It was his firm coviction that righteousness alone would bring real progress and peace to mankind, and his soul was therefore ever humming the song of love and kingdom of righteousness, sung by bards and prophets, angels and saints.

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* * *

INDIAN THOUGHT AND ALDOUS HUXLEY

Prof. **K. Seshadri**

Despite the fact that "East is East and West is West", "the twain have often met" at many points and in many sectors, across boundaries of tradition and history. Aldous Huxley belongs to one such region of contact and interchange, and his concept of perennial philosophy testifies to the unity of human destiny and the spiritual identity of man. Perennial philosophy is philosophy that renews itself perpetually from an identical, inner source. It my assume a variety of forms, but it is fundamental to all faiths. Though ancient in essence, it is born afresh in every expression. Its roots lie deep in the spiritual nature of man, and its authenticity is "the self-validating certainty of direct awareness", to use one of Huxley's own phrases.

It was the impact of Indian thought that made Huxley awaken to the significance of perennial philosophy. This is abundantly clear from the contrast between the earlier works of Huxley and his later ones. In his 'Jesting Pilate' Aldous Huxley wrote: "India is depressing as no other country I have ever known", and added that if he were an Indian millionaire, he would leave all his money "for the endowment of an Atheistic Mission". That was the earlier phase, when admittedly "he had felt no need for mystical absolutes" or metaphysical abstractions. "All that is now changed", confesses Huxley after an interval of fifteen years; "I should like to return to India, and see it with other eyes than those, with which I saw it when I was there last". He did later on reassess Indian thought and tradition, restoring both mysticism and metaphysics to their rightful place. He did subsequently recognise mystics as "a minority of contemplatives *necessary* for the well-being of any society", welcoming them as "channels through which knowledge of reality filters down to our human universe of ignorance and illusion". As for metaphysics, he exalted it so high, that he saw it as essentially akin to mysticism.

He realised that every problem was ultimately metaphysical, and that truth directly intuited carried deeper conviction than truth demonstrated by mere reasoning or discursive thought. "An illumined sage", he believed, was far superior to "a professional philosopher."

"Final conviction can come only to those, who make an act of faith", says Huxley, and describes final knowledge as "the knowledge, by which *we become what we know*", echoing the Upaniṣads that declare, "*Brāhma-vit Brahmaiva bhavati*". This is the Huxley so different from the "baffled, endlessly inquisitive", materialist of early days,—the transformed Huxley, "in search of a spiritual solution", who having awakened to "a whole universe within", "unknown and waiting to be explored", recognised and felt the urge to follow the inward path of self-realisation. It was a far cry from materialism to mystical philosophy; but that seemed to be the "destined fulfilment."

Aldous Huxley's Perennial Philosophy is "primarily concerned with the one, divine Reality" basic to the manifold world of things and persons. "The nature of this one Reality is such, that it cannot be directly and immediately apprehended, except by those, who have chosen to fulfil certain conditions". The essence of these preconditions, Huxley explains, lies in purity of mind and heart. Mystical experience is not mere visionary experience. The latter is "still within the realm of opposites"; the former is beyond these. Mystical experience is liberating experience of the human spirit. There is a moral prepartion, which must necessarily precede all spiritual endeavour. The discipline is both positive and negative. It is both a cleansing and an equipping discipline. It is a *Sādhana*, which includes the cultivation of the sixfold excellence of character, the '*Śma-dam-di ṣaḍguṇas*'. All this is undoubtedly the language of Vedānta, and Aldous Huxley speaks it, though with his own accent and manner. "For those, who are not congenitally members of an organised church", Huxley would offer in the name of Perennial Philosophy, "a minimum working hypothesis",—that is: "That there is a God-head, Brahman, clear

Light of the Void, which is the Unmanifested Principle of all manifestation; that the ground is at once transcendental and immanent; that it is possible for human beings to love, know and from virtually, to become actually, identical with the divine Ground; that to achieve this unitive knowledge of the God-head is the final end and purpose of human existence".

These, indeed, are ideas enshrined in the Upaniṣads. The Upaniṣads are "*Pramāna*" par-excellence for Vedānta. Huxley implicitly accepts the authority of what he himself calls *Śruti*. He regards *Śruti* as superior to sense-perception and logical inference in spiritual matters. It is on this assumption that he presents his work on perennial philosophy, with material "drawn from the *Śruti* and *Smrti* of many times and places", adding that "the Christian *Śmrti*", from which he has drawn "is based upon the *Śruti* of the canonical books".

Perennial Philosophy serves as a clearing house of faiths for Aldous Huxley. He takes a fresh look at the religious traditions of the world, and notes their "Highest common factor". That enables him to fathom hidden depths, particularly in Christianity, revealing the utmost similarity of the Christian faith to other world faiths. His interpretation of the personality of Jesus in terms of an *Avatāra*, his view of the significance of historicity in the context of divine incarnations, and his explanations of Biblical texts like, "No man cometh unto me, except the Father draw him", and "Not I, but God in me",—these are prominent instances in point. The Biblical texts, specially, provide highly suggestive material of absorbing interest, and Huxley's explanations would strongly remind us of parallel passages in the Upaniṣads. For example, the text, "except the Father draw him", would appear in all respects to be the same as "*Yamevaiṣa vṛṇute tena labhyaḥ*", emphasising grace of God as the final determining factor in the attainment of the Supreme. It is in dwelling on the other text, "not I, but God in me", that Huxley deals with the role of self-surrender in relation to grace. "We have been given free-will, in order that we may will our self-will out of existence, and

so come to live continuously in a state of grace". These words effectively sum up the point of view of Perennial Philosophy on the question of free-will and divine grace; and in suggesting surrender as the key to the whole question, they reflect the substance of Vedāntic teaching on its practical side. "Spiritual grace", Huxley points out, "cannot be received continuously or in its fullness, except by those, who have willed away their self-will to the point of being able truthfully to say, "Not I, but God in me". "*Tavāsmi*", says the surrendered self to the Supreme; "*abhayaṁ-dadāmi*" answers the Supreme Lord showering His grace. That is the parallel from India's epic lore.

Huxley points out that most of us become receptive to grace "by fits and starts", as and when we "contrive to forget, if only partially, our pre-occupation with 'I', 'me', 'mine',—thus reminding us of "*ahaṁkāra*" and "*mamakāra*", two of man's closest and most ancient enemies. Emphasising the necessity for elimination of self-will and self interest he pleads for the practice of what he calls "active resignation", rather than total passivity or torturesome austerities. He propounds the familiar Gītā doctrine of "service in surrender" and "action in inaction", when he explains that "self-will is renounced, not that there may be a total holiday from willing, but that the divine will may use the mortified mind and body as its *instruments* for good". Stressing the true spirit of renunciation he reiterates, "Every thing is ours, provided that we regard nothing as our property", coming nearest to the Upaniṣad, which lays down "*Tena tyaktena bhuñjithaḥ*".

Huxley's views on image worship and ritualism are specially note-worthy. He readily recognises that "the worshipper's awareness of a holy presence in the sacrament, symbol or image" is not "entirely subjective", and that "in the image or the sacramental object the divine Ground is wholly present". "Faith and devotion" he proceeds to clarify, "prepare the worshipper's mind for perceiving the ray of God-head at its point of intersection with the particular fragment of matter before him". And he concludes, "the iconoclast's contempt for sacraments and symbols as being

nothing but mummery with stocks and stones, is quite unjustified ". This may not be an orthodox declaration of faith in idol worship, but it is firm enough to be admitted by the most orthodox believer and sound enough to be substantiated by the traditional theist. Huxley is aware of the limitations of ritualistic religion. He, however, sees no harm in ritualistic practices, " provided they are not regarded as essential elements of true religion ". He would even regard them as pathways leading to true religion. But there is a deeper aspect, in which life itself could be viewed as a sacrificial rite, which Huxley appreciates. " The whole of a man's work-a-day life should be transformed by him into a kind of continuous ritual ", exhorts Aldous Huxley reminding us, again in the spirit of the Bhagavadgītā, that every object is a " symbol of the world's eternal Ground ", and hence all actions deserve to be performed " sacramentally ".

* * *

Krsna and Christ

" To the Gītā, as to the Christian mystics, reason is an uncertain and flickering light.

What it calls knowledge is really intuitional perception, which is not based on rational analysis.

It recalls Christian teachings in its mystical anti-rational point of view, in its ardent personal devotional theism, its focussing of the attention within, and its conception of the final goal as complete union with God, a state of supernal and indescribable bliss and peace. "

—EDGERTON, *The Bhagavagītā*, p. 96

SVĀMI RĀMA

Dr. V. G. Kulkarni
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All those who visit Hardwar (U. P.), usually go to Saptarṣi āśrama, Paramārtha mandira and other places to look around. There is a bund in front of Saptarṣi āśrama which has been put up to protect it from flood waters of the Ganges. On the other side of the bund, towards the Ganges a few āśramas have been recently built. The one just opposite Saptarṣi āśrama is named as Rāma Kuñja. There lives Svāmi Rāma, a Rāja-Yogi who is about sixtyfive. The āśrama is built out of prefabricated walls and roof. It is a self-contained unit with all facilities including electricity, water, kitchen-garden and a small Śiva temple. This āśrama is about two miles from Hardwar railway station.

Svāmi Rāma comes from Vidarbha. He was born on Friday the 19th June, 1903 at 4 a.m. in a village named Telhara. The name of his mother was Krishnabai and father Venkateshpant. This family was named as Ghirnikar as the grand father of Śrī Venkatesh was given as gift a village named 'Ghirni' by the Nizam in recognition of his meritorius services. Ghirnikars were pretty well-placed for one or two generations. But by the time Śrī Venkateshpant came of age, the financial position of the family had deteriorated. Śrī Venkateshapant had to struggle hard to maintain his family.

It is said that coming events cast their shadows before. A few incidents that occured during the childhood of Rāma are worth mentioning here. Even as a child, Rāma had love for light. If a candle be placed near the cradle, he would lie there quietly watching the light. There was a saint known as Gajānan Mahārāj in a place near Telhara. He was *Siddha* whose behaviour was apparently very odd. He would talk to one person while he

would be looking at another. To many he appeared very inconsistant. One day Krishnabai took her child Rāma with her for *darśana* of Gajānan Mahārāj. He started beckoning the child. But Krishnabai could not understand. Some others, who were more familiar with the ways of Gajānan Mahārāj, brought her and her child Rāma near him. He touched the head of Rāma, moved his hand all over his body and blessed the child. Perhaps that was the first initiation of Rāma into the spiritual field.

When Rāma was a year old, his parents took him to Pandharpur. They stayed in the third floor of a big house for the night. The child, Rāma, accidentally fell from the third floor. The parents were shocked. The child did not cry, though it fell from such a height. The mother thought that the child was dead. But to her great joy, she found her child miraculously safe and sound !

Rāma was always cheerful right from his early days. He was always the centre of a group of boys. He would keep them laughing all the time by cutting jokes and telling stories. Even as a child, he believed in and propagated the idea that for success in this world, one needs spiritual power. In every discussion or debate be would try to impress the need to develop spiritual power for an alround success in life.

Rāma could recite *Veṅkateśa stotra* and other devotional songs in his child-hood. He possessed a sweet and melodius voice. He was invited to many temples and meetings to sing devotional songs. Without doubt the spiritual atmosphere at home contributed substantially in instilling devotion in the mind of Rāma. Mother Krishnabai would spend a major portion of her time in reciting *bhajans* and *stotras*. Rāma's father Venkateshpant was well versed in Śābara Vidyā. He too would hold Pūjas, spiritual discourses at home which were well attended. Thus Rāma received large morsels of spiritual food through his parents.

Rāma had his primary education at his village. The children had to move to Akola for secondary education. Rāma was regular

in his studies and also in his physical exercises. He thus grew up into a strong young man. Though he was well up in all other subjects, he did not do well in mathematics. As a result, he could not get through the Matriculation examination.

At this time, when Rāma was about 16 years old, the family faced a crisis. Śrī Venkateshpant lost his job. His elder brother Śrī Yadavrao died of a sudden illness. Śrī Venkateshpant had to worry about the family of his elder brother along with his own. All the sons of Venkateshpant had to take up whatever jobs they could get to keep the wolf away frome their door. Rāma joined Akola New Mills as a fitter. He later joined a mill in Kanpur where he was better paid. Mr. Simpson, an Englishman, manager of that mill, was very much impressed by the able work and sincerity of Rāma. He gave him a good lift. Later when Mr. Simpson joined the Akola New Mills at Akola, he took Rāma with him.

Unfortunately when Mr. Simpson returned to England a few months later, the management of the mill fell into wrong hands. That led to innumerable strikes. Rāma had to give up his job. He then proceeded to Bombay where he got a job.

All through this peried the inner life of Rāma was gradually maturing. He used to do *japa*, recite prayers, *bhajans* etc. during his spare time. An incident in Bombay is worth mentioning here. One day, in the morning, Rāma was on one of his rounds, walking along the Churny Road. A Sādhu holding a *kamaṇḍalu* in his hand, was coming from the opposite direction. Without seeing him, Rāma dashed against him. The Sādhu fell down. All his belongings were scattered over the road. Rāma felt very sorry. He immediately helped the Sādhu to get up, collected his belongings and begged to be excused. He asked the Sādhu whether he would like to have a glass of milk. The Sādhu merely collected his belongings, looked at Rāma, laughed aloud and said, " Well, my boy, you too will become like me within six months. " Rāma could only laugh at this prediction as he had no inkling of what was in store for him !

The climate of Bombay was not congineal for the health of Rāma. He had to give up his job and return ro Akola. He recovered in a few weeks. In the meanwhile Rāma's elder brother learnt that the Birlas were to open a mill at Delhi. So he sent Rāma to Delhi. There Rāma was told that the mill was to be opened at Gwaliar and not at Delhi. Hence Rāma came to Gwaliar in search of a job. In the Birla mill there was no vacancy at that time except for petty jobs which would fetch a paltry sum of Rs. 12 or Rs. 15 per month. Rāma would not accept the job as he had already worked as sizing master. He was however asked to enquire after about a week and they would offer a better job in case there arose a vacancy. Rāma had some free time now. So he decided to read *Guru-Caritra* in three days without taking any food. He was taking just water. All the time he was praying for divine guidance. He completed the *pārāyaṇa* on the third day. He was quite at peace with himself. He was surcharged with devotion. After completing the *pārāyaṇa* he intended to feed a pious person and then break his fast. But he had no money and he never liked to ask any body for money. He was very much disturbed that he did not have any money. To pacify his disturbed mind, he went out seeking a solitary place. He went to Jayāji park and sat in a quiet place. It was getting dark. People were leaving one by one. Rāma sat there absorbed in prayer. It was nearing 9 p. m. There appeared before Rāma, a person who was about 6 to 6½ feet tall. wearing beard mustaches and matted hair. He had a coarse blanket on his shoulders. He came near Rāma and said—'I am a Sādhu. I am very hungry; please give me food'. Rāma was surprised to see this person. At the same time he was pained to find that he did not have even a single pie with him. Rāma politely replied—"I do not have a single pie in my pocket now. In what way can I be of service to you? I do no not have anything except the coat I am wearing now." "Give me that coat only" the Sādhu said. Rāma immediately took out his coat and handed it over to the Sādhu. He took that coat and disappeared in a minute. Before he left he said—"My dear boy, you will play with gold and silver".

Very few have had the great fortune of being initiated by such divine teachers. Rāma saw him on three or four occasions after this incident. He was his Guru. He guided Rāma through thick and thin and led him to Self-realisation.

They began an entirely new life. He immediately decided to go in search of truth. He left Gwaliar immediately and finally reached Hardwar. He got help and food from unexpected quarters. He was feeling that some unforeseen hand was guiding him all the way.

Rāma entered Māṇḍavya āśrama which is located at a distance of 15 miles from Anupshahar in Kashmir. This āśrama was founded by a great yogi Krishnanandaji by name. His disciple Yoganandaji was in charge of the āśrama. He too was well versed in *Aṣṭāṇga Yoga*. Rāma took to Yoga in that āśrama. But he could not adjust himself to the *Rajo-guṇa* of the āśrama. One day he had his mid-day meal and was relaxing, feeling slightly drowsy. He was lying thinking about the plans for his future. There in that state he saw a vision: A tall person was standing before him saying—"Yes, you are right. This place is no good for you. You go to Swargāśrama. About a mile and a half from there, you will find a cave called the cave of Bhūtanātha. You go there." Rāma opened his eyes only to find that there was no body there. The vision was so vivid that Rāma could actually see those places as they were being described. He immediately made up his mind and left for Swargāśrama. He practiced *Trāṭaka* and other yogic exercises in the cave of Bhūtanātha. Rāma stayed for a few months in that cave. An attempt was made on his life by a dacoit. But the dacoit could not stand the bright eyes of Rāma and so fell to his feet and quietly went away. After some time, Rāma returned to Māṇḍavya āśrama.

While at Māṇḍavya āśrama Rāma felt the urge to study the śāstras systematically. His idea was to compare his own spiritual experiences with those mentioned in the śāstras. He took a letter of introduction from Yogānandaji and left for Kashi. But he could not find a suitable Guru, who could throw some light on the

scriptures. Thus disappointed, he decided to continue his spiritual practices only. He discovered a cave in the thick wall of a fortress located in a thick jungle about seven miles frome Kashi. This cave was named after Gaganānanda who spent a few years there. He had mastered yogic *āsanas* by then. He would sit in meditation for hours together in the morning and also in the evenings.

One day he was sitting in deep meditation. It was in the early hours of the day. He had crossed all the lower levels and was enjoying the supreme bliss. But he could not enjoy that bliss for long, because a devotee from the town tried to enter the cave at that moment. While entering he hit the stick that was supporting the screen kept at the entrance. The stick fell down and its noise disturbed Rāma. He fell down from his seat making peculiar gestures. Foam started oozing out of his mouth. He was very uneasy for about ten minutes. When he recovered, the devotee started to talk. But Rāma could not make out anything. After some 45 minutes, Rāma regained his consciousness. He felt an acute pain in the top of his head. The slight disturbance created by the gentleman had affected Rāma who was in a very high state of meditation. Rāma knew what was in store for him and hence left Kashi. He stayed in remote places avoiding human beings as he was all the time restless due to the pain in the head which persisted for a period of six months continuously !

Rāma then returned to Māṇḍavya āśrama and stayed there for a while. He then went on pilgrimage to various places such as Gangotri, Jamnotri, Amarnath etc. He went on a pilgrimage to Amarnath for the first time in 1928. But he could not reach the destination as the weather took a bad turn. On his way back, he stayed with Pandit Shridhar Mujju at Galwanpur. It was 1st of February 1929. Rāma tried to meditate that night. He could not at all concentrate. He then prayed. Tears rolled down profusely. Mother Goddess then took pity on him and blessed him with supreme Bliss. He stayed with Pundit Mujju for a few weeks and studied Upaniṣads, Purāṇas and other scriptures.

Rāma tried to put to test his own spiritual experiences.

The state of Supreme Bliss is acknowledged to be a state of fearlessness. To test whether he had attained that state of '*abhaya*' he stayed in thick forests of Chimar and other places for quite a long while.

Rāma toured the length and breadth of India visiting various places. He visited Amarnath 19 times. He has been to almost all the holy places in the Himalayas. He has visited Girnar, Rameshwar and other places in the south. He stayed in Ceylon as a guest of Śrī M. S. Aney who was then the representative of India in Ceylon. Recently Dr. V. G. Kulkarni (the author of this article) had gone to Cleveland, Ohio, U. S. A. in 1963. He gave some talks on various spiritual topics in different groups and thus introduced the philosophy of Rāma to Americans. Later in 1964, the American friends invited Svāmi Rāma to Cleveland. Accordingly Svāmi Rāma went to U.S.A. along with Śrī Sahani as his secretary. He gave talks in Cleveland, Akron, Shadybrook, Washington, New York, Denwar, Mentor, Chicago, Los Angeles and other places. He was in U.S.A. for three months in 1964. He again visited U.S.A. in 1965. Mrs. Alice Christenson came to India along with Svāmi Rāma in 1965. She stayed in India with Rāma for a few months and studied Yoga. She is presently in Mentor, Ohio, giving lessons in Yoga.

Since 1929, Rāma started writing devotional poems. His poems are published under the title 'Rāma-Taraṅga-Mālā'. Though his mother-tongue is Marathi, he is well acquainted with Hindi due to his long stay in the north. Most of his poems are in Hindi, though recently he has started writing in Marathi also. These poems depict the state of intense desire for realisation. They also describe the state of supreme satisfaction achieved after spiritual attainment.

Rāma has written a few books. One book 'Dṛṣṭi Yoga' (दृष्टियोग) is his masterpiece. It deals with '*Trāṭaka*' or 'fixing of eyes'. He has given all the details regarding the various stages of development if one takes to '*Trāṭaka*'. Since the book is based on his personal experience, it is an authentic work-the first of its kind. This book is originally written in Hindi. It has been

translated into Marathi and Kannada. Its English translation will be out soon.

Another book, which is equally impartant, is named as 'Smrti Kuñja' (स्मृति कुंज). Herein he has jotted down all about his travels and inner struggle. It is very instructive and quite useful for aspirants. This book is originally in Hindi. Its Marathi translation has come out. Its Kannada translation was serially published in 'Shridhara Sandesha', a monthly published from Dharwar. Smaller booklets – 'संसार कल्पवृक्ष' 'दिव्य प्रार्थना' 'नरनारायण संवाद' 'गीताशक्ति' have also been written by Rāma. All his writings are found to be very useful, as they contain practical hints on various aspects of spiritual evolution.

Rāma has quite a few followers. He never calls them as '*Śiṣyas*' but calls them as 'friends'. Lord Kṛṣṇa is his ideal in this and other walks of life. Lord Kṛṣṇa never imposed anything on Arjuna, always treated him as a friend but did more for him than a Guru throughout his life. Those, who have come in contact with Svāmi Rāma, feel the same way. He never wears saffron robes but uses white clothes. He never expects too much of formalities of salutations etc. Whenever he is in the house of a devotee, he adjusts himself to their routine. He has never asked anybody for money, but he has never felt the want of money. Śrī Balaji Brahmachari of Shulipura (Kashmir) is with Rāma since 1929. He is a bachelor and well-versed in Yogic practices. Rāma had quite a few listeners at his āśrama at Dhoopwan, a place on Jammu – Srinagar highway. He has a large following at Ludhiana where he stayed in Tulsiwatica – in Civil lines–an āśrama run by Singhanias - Hosiary merchants. Smt. Sanjeevani Devi, Smt. Sushila Devi, Śrī Chunnamal, Śrī Khanna and a host of others are amongst the devotees from Ludhiana. He has an āśrama at Indore (M.P.) and one at Kudremani (near Belgaum). Amongst the followers in the south, mention may be made of Shrimant Rajesaheb of Kurandwad Senior, Ranisaheb of Jamkhandi and other royal families of the south. The devotees of Svāmi Rāma are spread all over the country. Rāma visits almost all the important places at least

once in a year. Srinagar, Jammu, Ludhiana, Dehradoon, Delhi. Kanpur. Gwaliar, Wardha, Bombay, Poona, Belgaum, Dharwar, Tadas and other places are touched by him almost every year. Those, who wish to spend some time with him in his Āśrama at Hardwar, are always welcome. A large number of devotees in India and U. S. A. are benefitted by the advice and guidance of Svāmi Rāma.

Svāmi Rāma had a heart attack in 1965 at Hardwar. He was hospitalised in Delhi for two weeks. He is now in good health. He spends major portion of the year in his āśrama.

Svāmi Rāma has never been an atstract philosopher. He has lived what he has been preaching. According to Svāmi Rāma, a Sādhu should prove to be an excellent scout. He says, a Sādhu is meant to serve the humanity. He has helped the suffering public during the riots in Kashmir and during the partition days. He has been helping the poor and needy.

Gītā has been the guiding light to Rāma all through his life. His exposition of Gītā is superb. To Rāma human personality is not merely the gross body as is assumed by the ignorant, nor just the spirit-consciousness as propounded by some Pundits. But human personality is a composite unit built out of the harmonious blending of the gross body, mind and spirit. Hence spiritual development shonld lead to progress on all the three planes—physical, mental and spiritual. Then alone one will have a full personality like that of Lord Kṛṣṇa. With this in view, he has been advocating the judicious use of Aṣṭānga Yoga, Bhakti, Karma and all other paths for the aspirants. According to Rāma, everyone should lead a life that is best suited for him as per his mental set up. However, he should learn to discharge his duties in the light of God. He often quotes the famous lines from Gītā—"मामनुस्मर युध्य च " "युध्यस्व विगतज्वरः" "सर्वधर्मान् परित्यज्य मामेक शरणं व्रज."

Svāmi Rāma says that the practical aspect of the Lord, who is described as सत्, चित्, आनंद in the Upaniṣads is, Fearlessness, Unity and Bliss. He is preaching everybody to remain in a state

of joy always. He often repeats the word आनंद and hence he was known as आनंदस्वामी in some places.

Svāmi Rāma has been conducting spiritual camps known as 'Akhaṇḍa Dhāraṇa-yukta Satsaṅga' at various places to teach the technique of practical spiritual life. About a dozen persons usually take part in such camps. These camps are held for a period of three days. In the camps, the aspirants sit for meditation once or twice in the day. Rāma gives talks once in the morning and once in the evening. The remaining period is spent in *japa* or discourses. Every body is taught the technique of trying to see the Lord in all their activities such as bathing, cleaning the premises, cooking, taking food etc. Such camps have been held in Kashmir, at Ludhiana, Delhi, Wardha, Indore, Kudremani (near Belgaum), Tadas (near Hubli) and many other places.

The philosophy of Svāmi Rāma may be summed up in the following three verses—

श्लोकत्रयेण वक्ष्यामि श्रीरामवचनामृतम् ।
जीवः सत्यो जगत्सत्यं उभौ प्रभुसमुद्भवौ ॥ १ ॥
सच्चिदानंदरूपोऽयं जगज्जीवात्मधारकः ।
जीवे जगति च स्थित्वा सर्वत्राखण्डदर्शनः ॥ २ ॥
सिध्देमार्गोऽथ निष्कामकर्मयोगः समन्वितः ।
भक्तिज्ञानयोगैश्च युगधर्मानुरूपतः ॥ ३ ॥

I will enunciate the philosophy of Svāmi Rāma in three verses. Jīva (individual soul) is *satya* (real). Jagat (the world) is *satya* (real). Both are born out of the Supreme Being.

The Supreme Being is Sat, Chit and Ánanda. He is the supporter of the world and of Jīvātmā. He is present in the Jīvātmā and the world. He is also present everywhere all the time.

The path for Self-realisation is Niṣkāma Karma-yoga coupled with the requisite portions of Bhakti, Jñāna and Yoga as required by the present age.

The postal address of Svāmi Rāma is as under—

Svami Rama
Rama Kunj,
Sapta Sarovar
Hardwar (U. P.)

The devotees of Svāmi Rāma have founded an organisation 'Om Rama Yoga Sangam' to propagete the philosophy of Svāmi Rāma. A quarterly journal in English and Hindi named 'Udgeeth' is published by this organisation. The address of the Sangam is—

The Om Rama Yoga Sangam
112, Ravindra Nagar
New Delhi—11

Om Peace Peace Peace Om

* * *

Incarnation

"When God says, 'In the metal I am brightness of its shining, among the rivers I am the Ganges, I am the life of all that lives', he thereby suppresses the individual. He does not say I am the metal, the rivers, the individual things of various kinds as such. The brightness is not the metal itself but is the universal, elevatcd above any individual form. What is expressed here is no longer pantheism; the idea expressed is rather that of the essence of things."

—HEGEL, *Philosophy of Religion*, p. 423

STUDY OF INDIAN PHILOSOPHY

Dr. T. G. Kalghatgi
M. A , Ph. D.

Plato and Aristotle have traced the beginning of philoshphy to the feeling of wonder which arises in the mind of man when he contemplates on the nature of things in the world.[1] But wonder at the level of primitive men is in the instinctive stage and does not give rise to higher speculation. It is only at a higher level. when man has gained command over nature, does philosophy begin. It is the fruit of society's maturer age. As Hegel said, philosophy makes its first expression when experience and thought have fully matured in their process. The owl of Minerva does not start upon its flight till the evening twilight has begun to fall.

Philosophy is a reflection on experience in order to comprehend the ultimate meaning. We may say it is a synoptic view of life. It is, in the lines of Mathew Arnold, to see life steadily and to see it whole. In a narrower sense it is an academic persuit of the solutions of the ultimate problems of life.

Philosophy was In India has been well grounded in life. It has permeated the lives of the people. It has never been a mere academic persuit nor a luxury of the mind. It was intimately connected with life. It is to be lived. *Muṇḍaka Upaniṣad* speaks of '*Brahmavidyā*' as the basis of all knowledge.[2] Koutilya makes philosophy the lamp of all sciences. Philosophy has been called '*darśana*' in the sense of the spiritual perception and vision of the seers, and the highest triumphs of philosophy are possible only to those who have achieved in themselves a purity of the soul.[3]

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1 ARISTOTLE : *Metaphysics*. i. 2.

2 '*sarva-vidyā – pratiṣṭhā*'.

3 RADHAKRISHNAN : *Indian Philosophy*, Vol. I p. 45.

The end of life in Indian philosophy, except for Cārvāka. is to be free from the bonds of empirical existence and to attain *mokṣa*. This is to be realised through the knowledge of self and perfection of life. The Jainas have emphasised the triple method of right intuition (*samyag-darśana*), right knowledge (*samyag-jñāna*) and right conduct (*samyak-cāritra*) as the pathway to the realization of the Highest.[4] In *Bṛhadāraṇyaka Upaniṣad* we are asked to realize the self[5]; there is no other way. Socrates talked of self-knowledge as the highest end of life.

Study of Indian philosophy started with the work of the indologists, specially in the west. Warren Hastings, the founder of the British rule in India, gave a fruitful stimulus for the ancient Indian literature. The first Englishman, who acquired knowledge of Sanskrit, was Charles Wilkins. *Yajurveda*, it is reported, was first translated in French in 1778 and in German in 1779. Voltaire seems to have been aware of this translation. The German poet Frederic Schlegel learnt at Paris under the guidance of Alexander. Frederic Schlegel said to Goethe that he turned to Asia in order to bring to light that which was forgotten.

Willhem Von Humboldt was inspired by the *Bhagavadgītā*. *Upaniṣads* were translated first into Persian and then into Latin and French. But it was only with Eugene Burnouf and Max Müller the study of Buddhist literature was started in earnest along with that of the Vedic. The investigation of the Buddhist literature has been greatly enhanced by the Pali Text Society under the guidance of Rhys Davids.[6] Similarly eminent Indologists, like Hermann Jacobi, Bühler, Glasenapp and others in Germany and Renou, Leunamann and others in France have devoted themselves to the study of Jaina literature and philosophy.

This brief survey of indological studies shows that there has been abundant material collected and presented on the Vedic,

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4 Umāsvāti : *Tattvārthasūtra* I. i.

5 " *Ātmā vā're draṣṭavyaḥ*.

6 WINTERNITZ : *History of Indian Literature*, Vol. I, pp. 15–20.

Upaniṣadic and the 'orthodox' schools of Indian philosophy. The result has been that a full and a balanced picture of the development of philosophy in India has not been easy to form. The balance has tilted towards over-emphasis on the Vedic and the 'orthodox' schools of thought. Efforts are needed to reorientate the study of Indian philosophy.

Later researches on the origin and nature of philosophy in India have shown that the course of philosophy in India has not been restricted to the development of a single unified current of thought. Different streams of thought have flowed into each other to form an organic whole. In the development of philosophic thought in India, there have been two main currents - the Aryan and the non-Aryan. We may call the non-Aryan as the Dravidian thought. Some have suggested that the synthesis of the two thought-currents is the synthesis of the Vedic and the non-Vedic thoughts. It is difficult to say to what extent and at what stage the two currents were fused into each other and developed into the course of philosophy that we call Indian philosophy. However, the Dravidian element is the most important element among the non-Vedic thought which influenced the development of philosophy in India. We can quote a few instances of such influences in the course of the development of philosophy in India. The part played by forests is one of such instances. The forest *āśramas* of *Ṛṣis* were not to be found in the pre-Upaniṣadic Vedas. The Ṛg-Vedic *Ṛṣis* lived in towns and villages as citizens. The forest plays no part in the civilization of the *Brāhmaṇas* either.[7] And the gods of the Vedas were not forest deities. The temples were forest institutions in the beginning. The institution of forest temples along with the Vedic practice of worship in the homes and the shift of emphasis from sacrifices to the concrete temple-worship are the two factors of non-Vedic origin that had great influence in the growth of philosophy.[8] There were many other factors, like

7 *History of Philosophy Eastern and Western*—Ed. RADHAKRISHNAN, Vol. One, article by KUNHAN RAJA, p. 32.

8 ibid.

worship of the female gods and of animals which were assimilated in the life and thought of the Aryans. Similarly the conception of *karma*, transmigration of the soul and *nirvāṇa* in the sense of freedom from the bonds of life, were primarily non-Vedic and non-Aryan.

The Dravidians had developed a philosophy and civilization by the time the Aryans were supposed to have come and settled down in India. The non-Aryan currents of thought were assimilated by the Aryans in the course of the development of philosophy in India. For instace, the Śaiva, the Sāṅkhya, the Buddhist and the Jaina thoughts, to mention a few, were primarily non-Aryan in origin and nature. They are to be traced in the early civilization like those of Harappa and Mohenjo Daro, in some form or the other.

It is now agreed that Śaivism is a pre-Aryan religion. Its origins are lost in antiquity. In its developed form it is a blend of the two lines of development, the Aryan and the non-Aryan.[9] The Sāṅkhya, as a system of philosophy, has also been the oldest philosophical system in India.[10] The Sāṅkhya conceptions had assumed definite form by the time of the formation of the *Kaṭha* and *Śvetāśvatara Upaniṣads.* Regarding the origin and nature of Buddhist thought, we can say that the Buddhist conceptions are, in essence, contrary to the conceptions presented in the *Upaniṣadic* and 'orthodox' schools of philosophy. Professor Murti has shown that there are two main currents in Indian philosophy - one having its source in the *ātman* doctrine of the *Upaniṣads* and the other in the *anātman* doctrine of Buddha. They have conceived reality on two distinct and exclusive patterns.[11] The *Upaniṣadic* thought, he says, is represented by the substance view of reality. The other tradition is represented by the Buddhist denial of substance and emphasis on the momentariness of things. He shows that the

9 *Cultural Heritage of India,* Vol. IV, Paper by : NILAKANTHA SHASTRY.

10 *History of Philosophy Eastern and Western*—Ed. RADHAKRISHNAN, Vol. One, p. 242.

11 MURTI. T. R. V. : *The Central Philosophy of Buddhism,* p. 10.

Jaina reconciles the two views by according equal reality to substance and its modes. Reality is manifold *(anekāntātmaka)* and complex; it is unity in diversity.[12] This is viewed as third stream of Indian philosophy, in its developed form.

Jainism is a pre-Aryan religion. The Jaina tradition traces Jainism to Ṛṣabha, the first *tīrthaṅkara*. His time is referred back to pre-history. The *Yajurveda* mentions *Ṛṣabha*, Ajita and Ariṣṭanemi as *tīrthaṅkaras*. The Bhāgavata Purāṇa endorses the view that Ṛṣabha was the founder of Jainism.[13] Furlong writes to say that it is impossible to find the beginnings of Jainism. Long before the Aryans reached the Ganges or even Sarasvati, Jainas had been taught by some prominent Bodhas, saints or *tīrthaṅkaras*, prior to the historical twenty-third Bodha Pārśva of the eighth or ninth century B. C.[14] Vincent Smith shows that the discoveries so far done have given proof of the antiquity of the Jaina religion.[15] Jacobi has traced Jainism to early primitive currents of metaphysical speculation.[16] Jainism reflects the cosmology and anthropology of a much older pre-Aryan upper class of North-eastern India.[17] The people of Lacchavi, whom the Buddha referred to, had republican form of Government, their own shrines and their non-Vedic worship. They patronised Jainism.[18]

So far, we have traced the development of philosophy in India as a process of synthesis and assimilation of the non-Vedic and the Vedic currents of thought. The Vedic, as the Brāhmaṇa, and the non-Vedic, as the Śramaṇa, thought, present the Aryan and the non-Aryan 'weltanschaung', although it is difficult to make a clear distinction between the two views of life. We cannot,

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12 *Sanmatitarka* : I.

13 RADHAKRISHNAN, *Indian Philosophy*, Vol. I. p. 287.

14 *Short Studies in the Science of Comparative Religion.*

15 *Early History of India*, pp. 150–154.

16 *Studies in Jainism.*

17 ZIMMER, *Philosophies of India.*

18 *Modern Review*, 1929, p. 499.

at this stage, demarcate the lines of the two points of view. The Aryan view of life was robust and earthly. The Vedic Aryans were primarily interested in the good of this life. The Ṛgvedic gods were invoked for the sake of happiness in this life. But the Śramaṇa thought presents the point of view of other-worldliness. It seeks to escape from the bonds of empirical existence. It was primarily ascetic in nature. With the gradual mixing up of the two points of view, the course developed in the direction of the synthetic approach to the problems of life.

We find that the study of Indian philosophy is predominantly oriented towards the emphasis on the Brāhmaṇa course of thought. The slight recognition that the Śramaṇa thought has received, and that too recently, is only casual and as an appendix. It is considered as a 'revolt' and a polemic against the ritualistic excesses of the sacrificial system predominently Brāhmaṇa in nature. There is need, today, of reorientation of the study of Indian philosophy. This is to be based on the clear and ungrudging recognition of the existence of a pre-Aryan current of thought. With a fuller perspective of the course of philosophy in India in the light of historical imagination, we may have to recast our histories of Indian philosophy. We wish we do it.

* * *

Oneness

"But one Lord is the object of all devotion, but one Lord is the subject of all wisdom, but one Lord is the source of all activity. One Lord and therefore one humanity; one Lord and therefore oneness through the entire body of the Lord; one Lord, one world, one brotherhood, that is the outcome of our study. Thus on from age to age, from universe to universe; and where, I say again, where is grief, where delusion, when we have thus seen the Oneness?"

—Annie Besant, *Four Lectures on the Bhagavadgītā*, p. 123.

THE EXISTENTIAL TRUTH

Dr. G. N. Joshi
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Existentialism is not so much a system of Philosophy as an attitude to life. Existentialism represents a very powerful reaction to the present excesses of intellectualism. Existentialism has its origin in the modern conditions of industrialisation and mechanisation in which man has lost his freedom, initiative and is too much given to the external world. The modern man is governed by forces and motives which are not essentially his own. Man is now raduced to the position of an instrument to the social and political forces and is subjest to all kinds of manipulations of the economic, political and religious enterprisers. The aim of existentialism is to rescue man from such forces which are having a de-humanising and de-personalising effect on him. Existentialism aims at defending and preserving the inner, subjective, and personal life of man from the destructive forces of the present technological civilisation. It is the main complaint of Kierkegaard, the pioneer of Existentialism. that the modern man has become oblivious of his inner spiritual nature because of being so much dominated by the extraneous forces.

In the modern conditions too much emphasis is laid on objectivity by man. Every problem and aspect of human life is being treated in an objective and impersonal manner. Truth is expected to be objective, impersonal and the same for every body. Truth, according to the modern criterion, is supposed to be that which can be put in a conceptual frame-work and expressed in the language of an average rational person and which means the same to every one; such a truth does not cause any concern to the vital and inner being of any person. Kierkegaard and the other existentialists denounce the present attempt of the scientific man to reduce truth to an objective, universal and impersonal phenomenon.

The real problem is whether the truth is able to give unending satisfaction and the sense of the ultimate fulfilment of life to man. Does truth consist only in a logical construction of ideas which satisfies only the intellect of man or is it something more than that ? What is the real function of the philosopher ? In this respect Gabriel Marcel says — "The supreme mission of the philosopher cannot consist in proclaiming a certain number of official truths liable to rally votes at international congresses. In the last analysis, such truths inevitably turn out to be sheer platitudes. The imperishable glory of Kierkegaard or a Nietzsche consists perhaps mainly in this, that they have proved. not only by their whole life, that a philosopher worthy of the name cannot be a man of congresses, and that he deviates from his path every time that he allows himself to be torn from the solitude which is his calling. It is only by clinging to this solitude that he remains at the disposal of those who await from him, if not a lead, at least a stimulation." *(The Philosophy of Existence,* p. 93). Thus according to Marcel, a real philosopher has got to dive deep into his own consciousness and find out the truth for himself. A real philosopher is not satisfied with the borrowed ideas of others. Truth has got to be felt and experienced by oneself in the innermost recess of one's own being. For the existentialist, truth is essentially and necessarily to be discovered and felt by oneself afresh ; it ought not to be a second-hand experience of other persons. It is not to be learnt and accepted from others as a ready-made commodity, but it is one's own discovery and a result of one's own efforts and serious search for it. As Marcel further points out, the philosopher has got to start his quest for truth for himself afresh. In the case of the philosopher "The stage always remains to be set; in a sense everything always starts from zero. and a philosopher is not worthy of the name unless he not only accepts but wills this harsh necessity... This perpetual beginning again, which is scandalous to the scientist or to the technician, is an inevitable part of all genuinely philosophical work ; and perhaps it reflects in its own order the fresh start of every new awakening and of every birth " (*Ibid*-93.)

The existentialists are thus interested not in getting themselves entangled in the meshes of the conceptual frame-works of the already existing philosophical systems and trying to improve upon them. For the understanding of the mystery of the cosmos and oneself it is not necssary, according to existentialism, to roam freely in the vast extended forest of ideas and logical constructions, but a direct and immediate awareness of one's own inner being in what can unravel the mystery of existence to oneself. No efforts to objectify one's existence (being) can ever enable one to understand one's real nature, because in the process of understanding one moves round an object, catches only some prominent and evident glimpses of its partial aspects through its qualities, gets only an external acquaintance of its real nature but can never penetrate into its bieng, and hence, all attempts at conceptual and intellectual understanding in the traditional grooves and moulds of concepts, ideas and ideologies, can ever enable one to take the person to the heart of the reality. The existentialists think that the conceptual understanding is only falsification and not the knowledge and realisation of the reality. Thus, the existential way of knowing the truth is not one of forming logically coherent frame-works and systems of ideas but it is one of a calm and serene contemplation on one's innermost existence by getting behind all intellectual, ideal, conceptual and logical thinking. Existentialism denounces the way of understanding truth in the conceptual frame-works; because all images, ideas, thoughts, logical constructions and symbols are the artificial creation of the human mind and intellect. Such a truth is only a play of the human mind and the exercise of the human intelligence. Truth can never be contained in the moulds and systems of ideas; it is too vast and infinite to be contained in any finite mould and system of ideas. The truth is one's deepest existence and touches the deepest cord of one's being. Thus one feels intensely in one's inner core the ultimate existence of which man is only a manifestation. Thus truth to the existentialist is one's experience of one's innermost being and self.

The existentialists put existence prior to essence.- Kierkegaard

takes an anti-Hegelian attitude and refuses to understand man in abstract as an embodiment of the essence of man. According to existentialism, even existence is prior to essence, for, even ' essence ' must exist. While commeting on the Cogito principle of Descartes he maintains that ' I exist, therefore, I think. '

Existentialism is totally against the objectification and de-spiritualisation of the living person. The subjectivity implied in existentialism is not an abstract idea in the epistemological sense; the ' subject ' here is not a counterpart of the object in knowing, but the subject here is ' self-consciously existing concrete subject ', which consists in one's awareness of one's own inner being, which can never be objectified, described by means of ideas and words, and hence never raccessible to anyone other than oneself.

Existentialism refuses to accept the position of a person, simply as an atom, a member of a group or family, a constituent of a collectivity — a crowd, an anonymous member of a vast congregation of human beings; but it considers the individual only as a living person, who is intensely aware of his inner being, which is not exhausted by his functions in a group or by his membership of a collectivity. Existentialism is certainly a protest of the free individual against totalitarianism and impersonal functionalization.

The position of the individual in the modern society is peculiar. The modern man has ceased to remain content with his old attachment to and dependence on others — on his tribe, class, family, village, community and nation. He is very keen on asserting his personal and independent existence, but at the same time he is unable to stand his ' dreadful freedom ' caused by his alienation from his wider community life. The modern man has ceased to rely on God also; thus, he has become somewhat homeless and orphaned and so he has got to seek a strong support for his personal existence in himself. Copleston rightly says—" And it is to this alienated individual, thrown back on himself and yet unable to find in himself the answers to the problems which beset him, that the message of the existentialists seems especially to be addressed. " *(Contemporary Philosophy, p. 142).* Thus existe-

ntialism is not meant for an ordinary person who seeks security by taking his resort on his family, group, community, nation or God, but it is meant for such brave persons who would stand on their own without depending on any force other than one's own being.

Existentialism makes a distinction between the authentic and unauthentic existence. The authentic existence is the experience of one's unaided being in oneself. It certeainly requires a great courage to strip off one's essential and innermost being from all its outer surfaces and crusts which are of accidental and superfluous nature. The man in the society does not live as he really is in himself, but he lives in the Society only as a part of it (collectivity) occupying a certain position and justifying his existence only in a particular capacity discharging particular functions. The man in the society is often taken to be what he is in virtue of a particular position and occupation. He too identifies himself with that position and rests content with his functional role and often forgets to realize that his real nature and being cannot be contained fully in his particular position and role in the society. What he thinks himself to be is not his real nature but is only a result of his social *conditioning*, a result of his conscious and unconscious cultivation. A person's being is not so much a narrow thing to be contained fully in and exhausted by one's social roles; but it is far more superior to it and wider than it. One's real being is infinite and one has got to feel it within oneself. Existentialism is not prepared to be satisfied with the unauthetic existence lived by persons in the society confined to and circumscribed by their particular social roles and functions; the existentialists are eager to relieve men of their narrow egoistic being and to enable the persons to realise their wider infinite being. When the make-up of a human personality is viewed psychologically and philosophically, it becomes evident that the whole way of life that a person lives in the society, the pattern of culture which moulds the human personality in a society is man-made and artificial. The attachment to and identification with, such a culture-pattern does not enable man to understand what his fundamental nature is. The existentialists advocate the need for transcending the outer layers and moulds of human

life. They urge the need for transcending all the crusts and shells over the mind of man, in order to penetrate into the innermost real being of man and experience the basic 'being' in some technical sense. There the ideas such as 'being', 'nothingness', 'being for-itself', 'being-in-itself', expounded in existentialism and paradoxically enough the antimetaphysical approach of existentialism has been self-defeating since the existentialists appear to be indulging in building up their own meticulous and highly intricate metaphysics, so much so that at some places their ideas and discussions become even unintelligible and obscure.

The distinction betwcen the 'Being-in-itself' and the 'Being-for-itself' indicates the urge of man to escape his socially conditioned life to his original, unconditioned and uncategorised being. The existential philosopher seems to be eager to flee away from his 'being-in-itself' to feel the awareness of the 'being-for-itself' out of which the 'being-in-itself' emanates. He is eager to decondition himself to go back to his native being and enjoy his identity with the unconditioned and undifferentiated being which is one's original existence. The 'being-in-itself' is a kind of negation of the 'being-for-itself' and the former is a result of the psychological projection of the individual. The terms like 'death'. 'anguish', 'dread' frequently used in existentialism, are symbols of the dissatisfaction of the individual with his conditioned social life and the indomitable yearning to flee away from all his finite relalive and determined existence in the society. The philosopher feels a tension betw een these two experiences and so he is under a constant strain and anguish to get rid of the conditioned and limited existence, the disparity betweeu 'what I am' and 'what I should be' and 'can be', between the 'being-in-itself' and 'being-for-itself', the actual and the ideal produces in man a sense of tension, a melancholy, a dread, an anguish, and unless, according to existentialism, one feels this craving very intensely one cannot realize one's real being.

The crux of the existentialist problem is the nature and desirability of *freedom*. A person is really a persen who can

experience his personal freedom only as an ethical person who wills and acts freely. The atheistic existential philosophers like Heideggar, Sartre and Camus advocate the absolute freedom of the individual. They consider individual freedom as the highest value and do not entertain any social, economic, political and religious pattern of society as worthwhile in which the absolute freedom of the individual will be ignored, delimited and prejudiced in any degree. Camus says that our life in the society is a life of absurdity since it is conventional and artificial. Sartre places the freedom of the individual experiences, his real freedom only in his free choice of values. According to Sartre, freedom itself is the source of values. Sartre and Camus maintain that all values are man-made, artificial and conventional and hence they enjoy only relative and not absolute truth. Sartre challenges the validity and universality of ethical values and to him the validity of the ethical values has to be determined only in as much as they issue from the unhindered freedom of the individual who wills them. According to him, "Good for the individual resides in the integrity with which he recognizes his freedom and acts while recognizing it. Evil, conversely, is the lie of fraudulent Objectivity, the denial of freedom". (*Dreadful freedom*– by Marjorie Grene– p. 143). Thus existentialism is an ethics of integrity, in which running away from one's self is evil, facing one's self is good (*Ibid*, p. 144).

The emphasis of the existentialists on the absolute and uncompromising freedom is certainly justified as an antidote against the dehumanizing political agencies and the exploitative economic machinery in the modern society. Individual freedom is a healthy thing and as such it is very much welcome. But the real difficulty is of the absolute freedom of the individual. Freedom in itself is good and desirable, but in a social life perhaps one cannot enjoy absolute and unconditional freedom without causing harm to and disharmony in the social life. Freedom in the social context has got to be delimited in view of maintaining the social harmony and solidarity.

Freedom is, after all, an expression of one's self and it is a means of one's self-realization. The good or bad nature of

freedom will depend upon the good or bad nature of the self which expresses itself through freedom. So it is the nature of the self which seeks to express itself through freedom that matters, and if the self is sufficiently evolved, mature and of a higher order the freedom of the individual is not likely to be either misused or harmful to other selves. The freedom of an appetitive, vegetative, passionate and limited self (ego) is very likely to degenerate into licence, which is bound to cause menace to the society. The absolute freedom of the egos cannot be universalised. According to Kant, a virtue is such which can be universalised and vice can not. Marjorie Grene also has raised such a difficulty in connection with the absolute freedom of the individual. Grene says—" Existentialism provides no adequate means of elevating the individual's search for freedom to the status of a universal principle. " *(Dreadful Freedom, p. 115).* The interests of free egos is bound to mutually clash and so in the life of the community the absolute freedom of the egos, as long as they do not become unselfish, cannot be entertained; for, the satisfaction of an ego in ever self satisfaction. There is nothing in the existential principle of freedom which can give a spiritual orientation to the realization of a self in place of a satisfaction of bio-psychic ego fulfilment.

The spiritualists in India too aim at realizing the self and thus getting salvation. The existential freedom may be compared with the freedom of the spiritualists, and it will be noticed that the Indian spiritualism recognizes the limits of the human values which are somewhat man-made and conventional, and it seeks to go beyond these values and enjoy the ultimate freedom in which trans-valuation of values takes place. The Indian spiritualist is no more interested in his earthly and mundane life and he not only enjoys absolute freedom but becomes freedom itself. In such a state the narrow individual soul becomes infinite and universal. Such a person gets beyond all dualities, differences and distinctions. But when he descends on the mundane plane, he never wills or acts in a way which will in the slightest degree be harmful to the society or community. He respects the basic moral values such as truth, justice, compassion, friendliness, contentedness etc. and

tries to foster social harmony, peace and friendliness among the people on the earth. On the contrary, the existentialists might challenge all the moral values as man-made, artificial, conventional and replace them by another set of values which they might like to have. The real spiritualist is not interested in proposing or creating an alternative set of values as the existentialists might choose to do. The existentialist may not choose to break off completely from the mundane existence, but his assertion that the ethical and other human values are simply man-made and conventional and they may be substituted by other values and that he is free to create a new set of values that he may take interest in reforming, changing, improving the social life by proposing a different set of values. Although he talks of absolute freedom and unconditioned being, being-for-itself, his highest freedom may be dreadful and absurd also. On the contrary, the idea of perfection in Indian spiritualism totally rejects any possibility of continuing empirical life and its values; it would choose to transcend all empirical distinctions and values and experience identity with the whole existence by universalizing and infinitizing the narrow self of the individual. The spiritualist who also seeks to experience the absolute existence is not likely to degenerate and cause harm to the dignity of men and society because the seeker of liberation or absolute freedom has to purify his body, mind, intellect and thus become free from all kinds of bondages - physical, mental, intellectual. moral and spiritual, and thus transcend all his limitations caused by his egoistic experiences. Such a person does not entertain any ambition and desire to enhance his will or create a new set of values, but the spiritualist aspires to drop all his coverings, sheaths, attachments and his narrow egohood, He simply wants to be pure existence completely devoid of any particular attribute. The spiritualist overcomes all temptations, even those of creating new values, to exercise his independence. Naturally being completely disinterested in the mundane life and its achievements, the spiritualist has never the fear of falling into the abyss of dreadful freedom and unhealthy use of his freedom which would cause harm to the social life. The existential religion as depicted by Kierkegaard is undoubtedly

somewhat like the one which would be acceptable to the spiritualists upto a particular level, but the Indian absolutism of Śaṁkara will surpass the existential ideal and show the highest flight of the human spirit which cannot be properly grasped even by the most powerful imagination.

The aim of existentialism is certainly valuable and very much desirable, but the meticulous theorising of the existentialists is likely to drag it into another kind of intellectualism and abstract thinking against which existentialists protest vehemently. The existential truth consists in the first-hand experience by man of his ultimate being by himself and for himself without taking the help of any conceptual frame-work, and through ideas which one may borrow even from others. I think that the existential truth will remain existential if it takes a spiritual orientation and really decides not to indulge in the temptation to enjoy the intellectual thinking and logical exercises. The motive and programme of the existentialists is certainly good but perhaps they are travelling in a wrong direction with the result that they might defeat their objective itself.

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Mystical Experience !

" When we go to see God, we miss Him. But we see God without going anywhere to meet Him. This, indeed, is the virtue of spiritual Epochē. When we try to realise God, He can not be realised. When we try to leave him away, He cannot be left. We are connected with God for ever and the connection is unbreakable. God always is, and when we begin to see Him, He moves away from us; but when we do not look at Him, He immediately appears before us. The means for his attainment are only the means for His disappearance and the means for His disappearance are really the means for His attainment. "

—Rāmadāsa, *Dāsa-bodha*, VII. 7. 19 23

THE GĪTĀ ON HAPPINESS AND SUFFERING

Dr. B. R. Modak
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Man is said to be a pleasure-seeking animal. All his actions are directed towards leading a happy life. All his plans and ambitions centre around the attainment of the pleasures that he wishes to enjoy. He wants to extract as much enjoyment out of life as possible; but he often finds his plans frustrated and ambitions unfulfilled. He has to face unexpected calamities and undergo untold sufferings. It is only then that he turns to philosophy to find out the origin of pain and pleasure and to know the meaning of life. It is in this search that he comes to know that the attainment of sensual pleasure or the avoidance of pain is not the goal of Life, but that it is something else.

The Bhagawad-gītā points out that happiness and suffering are in the very nature of life as commonly understood. They are among the constituents of which the *kṣetra* is made; and hence one cannot physically remain away from them.[1] It further points out that happiness and suffering are caused by the contact of the senses with their objects, as such a contact gives rise to experiences such as cold, heat etc. Such experiences are transitory by nature; so one should bear them calmly. The Gītā goes on to say that a man should not be perturbed by such experiences, he should rise above pain and pleasure by treating them as equal; then alone

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1 गीता 13.6 इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।
एतत् क्षेत्रं समासेन सविकारमुदाहृतम् ॥

he can aspire for the attainment of Immortality, which is the highest goal of human life.[2]

The Gītā analyses pleasures into three types. A certain pleasure appears disagreeable like poison at the outset but becomes beneficial like nectar towards the end. One finds enjoyment in such pleasures only through practice and thereby reaches the end of sorrow. This is the *sāttvika* type of pleasure born out of the sobriety of the mind and intellect. The *rājasa* type of pleasure is caused by the contact of the senses with their objects; it appears charming in the beginnig, but is disatrous in its result. The *tāmasa* pleasure is derived from excessive sleep, laziness and carelessness. It infatuates the soul both in the beginning and at the end.[3] It is obvious that *sāttvika* actions lead to good results such as happiness, whereas *rājasa* actions lead to sorrow, and *tāmasa* actions to infatuation.[4] The Gītā points out that even attachment to happiness is bondage. So one should rise above the

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2 2·14 मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्याः तांस्तितिक्षस्व भारत ॥
·15 यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीर सोऽमृतत्वाय कल्पते ॥

3 18·36 सुखं त्विदानीं त्रिविधं श्रुणु मे भरतर्षभ ।
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥
·37 यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
तत् सुखं सात्त्विक प्रोक्तमात्मबुद्धिप्रसादजम् ॥
·38 विषयेन्द्रियसंयोगात् यत्तदग्रेऽमृतोपमम् ।
परिणामे विषमिव तत् सुखं राजसं स्मृतम् ॥
·39 यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।
निद्रालस्यप्रमादोत्थं तत् तामसमुदाहृतम् ॥

4 14·16 कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥

three *Guṇas.*[5] It asks a person to be contented with whatever he gets, to be free from jealousy and to transcend all pairs of opposites, whereby he is freed from the bondage of action.[6]

It is true that the senses always seek pleasure from their respective objects. A man treading the spiritual path tries to control his senses. Although he abstains from enjoyment, the relish of the objects continues to be there in his mind. That is to say, the senses are kept away from their objects, but the mind continues to cherish the desire for those sweet pleasures. But even this relish goes away from the mind when one is able to have at least a glimpse of the Highest *(sākṣātkāra)*. Once the mind is able to enjoy the bliss arising out of its union with the Ātman, it loses its attraction for the physical pleasures. That is how a man is able to rise from the physical plane to the mental plane and from the mental plane to the spiritual plane, leaving the lower for the sake of the higher.[7]

The Gītā makes it clear that pain and pleasure, fear and safety; fame and infamy etc. - nay, even the existence and non-existence of beings depends upon the Lord.[8] He is the friend,

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5 14·6 तत्र सत्त्वं निर्मलत्वात् प्रकाशकमनामयम् ।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥
·9 सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥

6 4·22 यदृच्छालाभसंतुष्टो द्वंद्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वाऽपि न निबध्यते ॥

7 2.59 विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥

8 10·4 बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।
सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥
·5 अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥

supporter, witness and refuge to the whole world.[9] He dwells in the hearts of all and by his power revolves them as if mounted on a machine. Hence the Gītā advises a person to seek refuge in Him alone in order to attain supreme peace.[10] It is for this reason that the Gītā lays great emphasis on faith. Faith is said to lead to knowledge, which in turn brings supreme peace. He, who is devoid of faith, perishes. The ignorant and yet doubting soul in particular is well off neither in this world, nor in the world beyond, nor has he any happiness.[11]

Pain and pleasure are caused by the external objects. The Gītā advises a person to cultivate a detached attitude towards them, so that he is not affected by them one way or the other.[12] It further advises a seeker to turn away from the outer pleasures and seek the inner happiness which is unchanging and everlasting, The Gītā provides two reasons for raising oneself above the physical pleasures: 1. such pleasures are momentary by nature and 2. they invariably lead to suffering. Hence it points out that he who is able to withstand the urges of lust and anger in

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9 9·18 गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥

10 18·61 ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥
·62 तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात् परां शान्ति स्थानं प्राप्स्यसि शाश्वतम् ॥

11 4·39 श्रद्धावान् लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥
·40 अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥

12 2·56 दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥
5·20 न प्रहृष्येत् प्रिय प्राप्यं नोद्विजेत् प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसंमूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥

his lifetime, gains the poise of mind and becomes happy.[13] Such a person has complete control over his mind and looks with equanimity on heat and cold, pain and pleasure, honour and dishonour, censure and praise etc.[14] He is able to look upon pain and pleasure with equanimity, because he sees the same Ātmic principle equally pervading both of them.[15] With the attainment of such placidity

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13 5·21 बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत् सुखम् ।
स ब्रह्मयोग युक्तात्मा सुखमक्षयमश्नुते ॥
·22 ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥
·23 शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥

14 2·38 सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥
6·7 जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥
12·13 अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥
·15 यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥
·17 यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति
शुभाशुभपरित्यागी भक्तिमान् यः स मे प्रियः ॥

18 समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेशु समः सङ्गविवर्जितः ॥
13.9 असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥
14.24 समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥

15 6.32 आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥

(*prasāda*) of the mind, all his sorrows come to an end and his aspiration becomes steadfast. Unless the mind is controlled, a man cannot have either steadfast aspiration or unswerving faith; without faith he cannot have peace, and how can he hope to have happiness unless he has the peace of mind ?[16]

It is found that man often grieves, like Arjuna, over such things in life as should not be grieved over, and yet speaks like a learned man to justify his behaviour.[17] The Gītā asks the man not to be a mere pleasure-seeking animal. He has the capacity to think. So it directs him to ponder over the pain and evil inherent in birth, death, old age and disease.[18] It censures a person who abandons his duty for fear of bodily discomfort.[19] The Gītā points out that the self-controlled Yogi rests happily renouncing mentally all his actions to God.[20] It assures that he, who works for good, never meets with evil destiny.[21]

The Gītā lays down the method for the practice of the yoga (6.10-15) and states that thereby one attains lasting peace of mind leading to supreme bliss. Temperance in respect of food,

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16 2.65 प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ।।
.66 नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ।।

17 2·11 अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

18 13.8 जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ।

19 18.8 दुःखमित्येव यत्कर्म कायक्लेशभयात् त्यजेत् ।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ।।

20 5.13 सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्वन् न कारयन् ।।

21 6.40 पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
न हि कल्याणकृत् कश्चित् दुर्गतिं तात गच्छति ।।

exertion and rest rids a person of his woes.[22] The Gītā further points out that the practice of Yoga cuts away the contact with everything that causes suffering; so this Yoga should be practiced resolutely with a tireless mind to secure permanent happiness.[23] When the mind becomes quiet being stabilised by the practice of Yoga, one is able to feel the joy of visualising the Self, with the self, within oneself. This is the highest joy which is supersensuous in nature and is apprehended only by the Intellect. When once the Yogi is established in this joy, he never gets detached from his identity with the Self. He does not consider any other gain higher than this joy and he is never perturbed even by intense grief.[24]

Some may perhaps feel that the life of such a seeker would be dry, insipid, without any joy and it would be devoid of any incentive. But, in fact, there is in him a very strong incentive for the attainment of permanent happiness. If the sensual pleasures were permanent, the Gītā would not have asked a seeker to abandon them. One may also feel that in this path the happiness comes only at the end; till then the seeker has to travel to it in suffering all along. But such is not the case. He gets glimpses of hapiness now and then while proceeding on this path, and these help him on that path leading to everlasting bliss. Supreme happines comes to him as his mind becomes perfectly calm, as his passions are

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22 6.17 युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥

23 6.23 तं विद्याद् दुःखसंयोगवियोगं योगसञ्ज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥

24 6.20 यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥
.21 सुखमात्यन्तिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ।
.22 यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन् स्थितो न दुःखेन गुरुणाऽपि विचाल्यते ॥

subdued, as he thus becomes free from all blemishes and is in unison with the Brahman. Such a spot-less Yogi who is always in communion with the self, attains with ease the highest bliss of oneness with the Brahman.[25]

Thus it can be seen that the Yogi of the Gītā does not go in pursuit of sensual enjoyments, accepts quietly whatever befalls him: receives the pleasures with an equipoised mind, bears calmly the suffering that inevitably comes his way; and strives hard for the attainment of the inner joy, as spiritual hapiness is the real, continuous and perfect happiness.

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25 6.27 प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥
.28 युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥

15.5 निर्मानमोहा जितसङ्गदोषा
अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै-
र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥

* * *

UP TO A NEWER DAWN

Prof. **Govind Joshi,** M. A.

When the words end
The dark dumbness floats in flakes.
It suffocates the sky
The flowing wind stills at once
And the world stagnates into a paper sketch.

The whole life takes the rhythm of its choaking
And heaves within—
Like elongated creeper over wall
Oozing her breaths on the dull stagnation.

The varions colours cast their hues away
And the sounds stumble
In the matters they bear.
Beats of my heart
Lower their strokes to aweful ease
And the pulse intermits to nought, I feel.

Still my existence continues
Like a lonely bubble on the ocean of the calm
Bears the image
Of the stale moon and the stars
Up to a newer dawn.

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THE TWIN PATHWAY OF BHAGAVADGĪTĀ

(An infallible clue to correct Gītā -interpretation)

G. D. Khare, Vāṅmaya Viśārada

It is a very significant fact, that the widely differing commentators of Bhagavadgītā are unusually unamimons on one point,—viz. that, Lord Śrī Kṛṣṇa has enunciated in it (Gītā); two paths leading to final emancipation. And strangely enongh, that is exactly the point where almost all of them have missed the real intent of the Lord.

In fact, the Lord has not enjoined two paths in the Bhagavadgītā at all. What he has enjoined there, is only *one path, having two approach-roads* — a twin pathway, so to say. His words there, are 'द्विविधा निष्ठा मया प्रोक्ता', and not 'द्वे निष्ठे मया प्रोक्ते.' The use of the singular form of निष्ठा here, has got a great significance.

Whenever the Lord wishes to mention two things of different categories, He invariably uses the dual form, as in 'द्वौ भूतसर्गौ लोकेऽस्मिन् दैव आसुर एव च' (गी. 16.6); 'द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च' (गी. 15.16); 'नैते सृती पार्थ जानन् योगी मुह्यति कश्चन' (गी. 8.27); 'शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते' (गी. 8.26); 'प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि' (गी. 13.19); 'बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते' (गी. 2.50) etc. But because the Lord intends to stipulate one path only (though with two avenues), He purposely uses the singular form of the word निष्ठा, and says, 'लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयानघ' (गी. 3.2), using the adjective द्विविधा to show, that, the path has got two approaches, or forks. To elucidate the basis of the bifurcation, He gives the discriminating features of the two tongs, in the latter half of the verse, viz. 'ज्ञानयोगेन सांख्यानां कर्मयोगेण योगिनाम्.'

This tiny elucidation of the two forks is highly indicative, and is fraught with far-reaching conclusions. It denotes the nature of the path itself, by the common word 'योगेन' in the elucidation, and discriminates between the two branches or forks, by the words ज्ञान and कर्म prefixed to it. This leads us to the inevitable conclusion that the Twin Pathway of Bhagavadgītā is essentially a योगमार्ग in both of its sub-sections. This means, that, the 'Sāṅkhyas' are really 'Sāṅkhy-Yogins', though commonly called 'Sāṅkhyas' only, for the sake of brevity. This conclusion is thoroughly borne out by the use of the word सांख्ययोग for सांख्य by Vasiṣṭha in वसिष्ठ-करालजनक संवाद (शांतिपर्व 305.33); 'प्रकृतेश्च गुणानां च पञ्चविंशतिकं बुधाः। सांख्ययोगे च कुशला वुच्यन्ते परमैषिणः' and by Vaiśampāyaua in (शांतिपर्व 348.74, 81) 'सांख्ययोगेन तुल्यो हि धर्म एकान्तसेवितः' and 'एवमेकं सांख्ययोगं वेदारण्यकमेव च'. The concluding formula, coming at the and of each chapter of the Bhagavadgītā, viz. 'इति श्रीमद्भगवद्गीतासु उपनिषत्सु'—etc. also supports our conclusion by mentioning that the कृष्णार्जुन-संवाद is related to the योगशास्त्र, forming part of the ब्रह्मविद्या. Thus it will be clear, that, the निष्ठा or path enjoined in the भगवद्गीता is the योगनिष्ठा (path of concentration), sub-divided into the two approaches to it, viz ज्ञानयोग and कर्मयोग.

Not only are ज्ञानयोग and कर्मयोग the branches of one and the same योगनिष्ठा, but the theoretical back-ground, the purity and austerity of their pratices, and their attitude towards all beings are also so similar, that they are almost one for all practical purposes. That is why the Lord has described them as being practically one, in 'एकं सांख्यं च योगं च यः पश्यति स पश्यति' (गी. 5.5), and in 'यं संन्यासमिति प्राहुः योगं तं विद्धि पांडव' (गी. 6.2).

Some people are tempted to regard this extreme similarity as an over-statement by the Lord, due to the enthusiastic spur of exhortation. But it is not so. The sages वसिष्ठ and याज्ञवल्क्य have also said the same thing, in their discourses with करालजनक and दैवराति-जनक respectively—

'यथैवं योगाः पश्यन्ति सांख्यैस्तदनुगम्यते।
एकं सांख्यं च योगं च यः पश्यति स बुद्धिमान्॥
'सांख्ययोगौ मया प्रोक्तौ शास्त्रद्वयनिदर्शनात्।
यदेव शास्त्रं सांख्योक्तं योगदर्शनमेव तत् (शां. प. ३०७.४४)

पृथक् पृथक् प्रपश्यन्ति येऽप्यबुद्धिरता नराः ।
वयं तु राजन् पश्याम एकमेव तु निश्चयात् ॥ (शां. प. ३१६.३)
यदेव योगाः पश्यन्ति तत्सांख्यैरपि दृश्यते ।
एकं सांख्यं च योगं च यः पश्यति स तत्ववित् (शां. प ३१६.४)

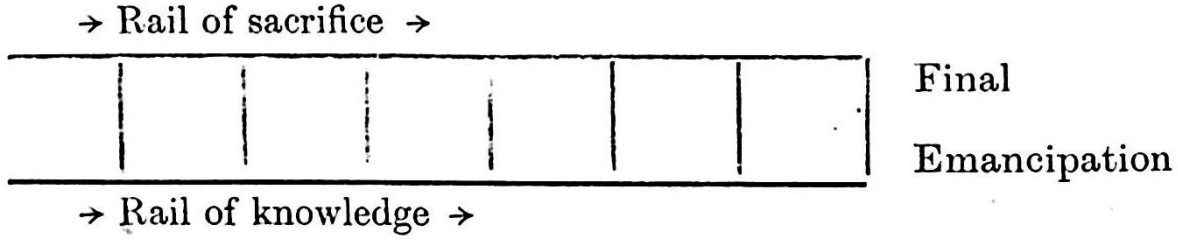
भक्तराज भीष्म has also stressed the astounding similarity of the two avenues in his discourse with युधिष्ठिर, and has also pointed out the only subtle shade of difference between the two, in the following verses—

'प्रत्यक्षहेतवो योगाः सांख्याः शास्त्रविनिश्चयाः ।
उभे चैते मते तत्वे ममतात युधिष्ठिर ॥ (शां. प. ३००.७)
'तुल्यं शौचं तपोयुक्तं दया भूतेषु चानद्य ।
व्रतानां धारणं तुल्यं दर्शनं न समं तयोः ॥ (शां. प. ३००.९

One more identifying feature of the Gītā-pathway is that, both the avenues of it must be found explicitly expressed in the text of the Bagavadgītā, somewhere before the end of the fourth chapter. For at the biginning of the fifth chapter, Arjuna has unequivocally charged the Lord of having exhorted him to do his duty (as a क्षत्रिय) and to give it up, at the same time ! This charge, the Lord has not denied. It, therfore, follows, that, (1) Extreme similarity bordering on one-ness, and (2) Distinct mention of the sub-sections before the end of the fourth chapter are the two critical criteria for the verification of the Twin Pathway.

In the light of these two essential characteristies, let us now proceed to scrutinize the nature of the Pathway, as envisaged by the different commentators of the Bhagavadgītā. Considerations of space make it incumbent on us to restrict our scrutiny to a few commentators only. We shall, therefore, content ourselves with the scrutiny of the leading commentators representing the four prominent groups, viz. (1) ज्ञानकर्मसमुच्चयवादी (i. e. the पूर्वमीमांसा School), (2) कर्मसंन्यासवादी (i. e. the उत्तरमीमांसा or शांकर School), the (3) आमरणान्त कर्मयोगवादी (i. e. the Tilak School), and the भक्तियोगवादी (i. e. the ज्ञानेश्वर School).

(1) ज्ञानकर्मसमुच्चयवादी. No commentary of this School is available at present. We have, therefore, no direct means of knowing what they exactly held. But from the account of their School rendered by Śrī Śaṅkarāchārya in his commentary as a पूर्वपक्ष, what can be gathered about them is that they conceived the path as one only, with equal stress on the two constituents of it, viz. कर्म and ज्ञान (Performance of sacrifice and knowledge). They are said to maintain that कर्म and ज्ञान are to be simultaneously practised till the end, if one wishes to attain emancipation. According to them, there is no duality of path. The duality lies in the means employed. Their view can very well be represented by a Rail-road, with two rails running parallel throughout the course, as shown below:—



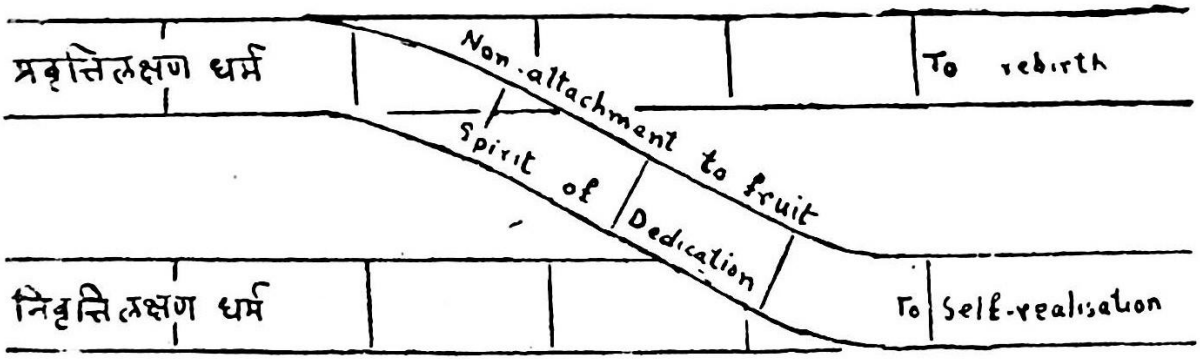
This view conforms with the Gītā-conception of one single path, but differs from it as regards the variety of followers. The Gītā refers to two types of its followers, viz. सांख्य and कर्मयोगी. But there is no such difference in the followers of the पूर्वमीमांसा; they all belong to one category only. So, the पूर्वमीमांसा interpretation cannot be regarded as being faithful to the import of Bhagavadgītā.

(2) कर्मसंन्यासवादी. The spokesman of this group is Śrī Śaṅkarācārya, whose commentary is the oldest among the commentaries available at present. According to him गीतोक्त द्विविधा निष्ठा is the same as the वेदोक्त धर्मद्वय. In the introductory portion of his commentary (संबंध-भाष्य) he says, "द्विविधो हि वेदोक्तो धर्मः। प्रवृत्तिलक्षणो निवृत्तिलक्षणश्च।..... वैदिकं हि धर्मद्वयं मोहमहोदधौ निमग्नाय अर्जुनाय उपदिदेश।." Similarly, in the Commentary on the verse 'वेदाविनाशिनं नित्यं...(गी. 2.21)' he expressly mentions that, the Lord Śrī Kṛṣṇa enjoins *two separate paths* for the Śāṅkhyas and the Karmayogins, *distinguishing between them* as 'Enlightened' and 'Non-enlightened' respectively. (सांख्यान् विदुषोऽविदुषश्च कर्मिणः प्रविभज्य द्वे निष्ठे ग्राहयति भगवान्नारायणः 'ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम्' इति।)

From the two quotations cited above, it will be clear that Śrī Śāṅkarācārya makes no difference at all between the meanings of the phrases द्विविधो धर्मः and धर्मद्वयम्, and also between द्विविधानिष्ठा and द्वेनिष्ठे, which is contrary to the custom of the Lord as already shown by us. But the धर्मद्वय of the Vedas is mutually exclusive, which the द्विविधा निष्ठा of the Bhagavadgītā is concurrent as mentioned by the Lord himself in 'संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ (मी. 5.2); So, they cannot be regarded as synonymous. Śrī Śāṅkarācārya seems to be conscious of this discrepancy in his elucidation, and goes on to explain that though the प्रवृत्तिलक्षण धर्म of the Vedas is a secular one, it tends to lead to salvation if practised with non-attachment to fruit and in a spirit of dedication. This contention of Śrī Śaṅkarācarya does not stand to reason; for, attachment to sense objects (विषयासक्ति) is the very essence of the प्रवृत्तिलक्षण धर्म of the Vedas. And if that is given up, it is as good as abandoning the path itself! What Śrī Śaṅkarācārya means to say is that one can switch over from the प्रवृत्तिलक्षणधर्म to the निवृत्तिलक्षणधर्म by the bridge of non-attachment and dedication. But switching over to another entails quitting the first! There is no such switching over in the two-way path of the Bhagavadgītā. Lord Śrī Kṛṣṇa emphatically asserts, that both the sub-sections of the Gītā Pathway lead to self-realization independently. Thus श्री शंकराचार्य is at variance with श्रीकृष्ण.

That the वेदोक्त कर्ममार्ग (प्रवृत्तिलक्षण-धर्म) is different from the गीतोक्त कर्मयोग, is convincingly proved by the fact that the lineage of both differs widely from each other. The lineage of प्रवृत्तिलक्षणधर्म runs thus—नारायण ऋषि→ब्रह्मदेव→प्रजापति (मरीचि-अङ्गिरस-अत्रि इत्यादि); while that of the गीतोक्त कर्मयोग is enunciated by the Lord himself, at the beginning of the fourth chapter, as follows—भगवान्→विवस्वान्→मनु—इक्ष्वाकु (In the Seventh birth i. e. the lotus-birth of ब्रह्मदेव at the beginning of the त्रेतायुग. (See शां. प. 348.48 to 52).

The निष्ठाद्विविधत्व, as maintained by Śrī Śaṅkarācarya, can be depicted as two railroads with a switch-over point between them, as shown below:—



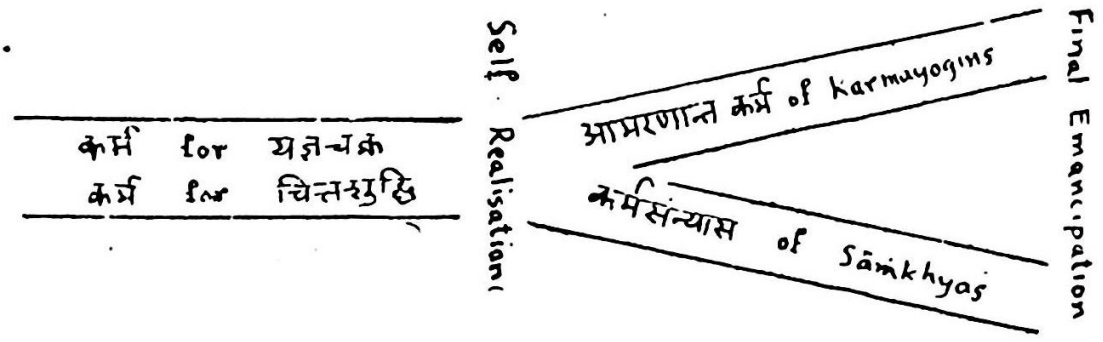
More-over, Śrī Śaṅkarācārya has not been able to show exactly where the Lord has given the advice of कर्मसंन्यास to Arjuna, before the end of the fourth chapter. He has been abliged to squeeze out the meaning of कर्मसंन्यास, any how, from the stray references of the Lord describing the power and importance of knowledge, such as 'ज्ञानाग्निदग्धकर्माणं', 'सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते' 'ज्ञानाग्निः सर्वकर्माणि भस्मसात् कुरुते', 'योगसंन्यस्तकर्माणं' etc., unjustifiably racking their import to suit his purpose [See the introduction of the fifth chapter in गीताशांकरभाष्य].

Thus, with all the power of elucidation and forcefulness of argument, Śrī Śaṅkarācārya has not been able to bring out the correct intent of the Bhagavadgītā, due to his incorrect perception of the निष्ठाद्विविधत्व of the Gītā. His गीताभाष्य has, therefore, been like a photograph, skilfully developed and ingeneously touched, but with the camera gone hopelessly out of focus!

(3) आमरणान्त कर्मयोगवादी. The leader of this group is Lokamānya Tilak. He holds, that the path advocated by the Lord in Bhagavadgītā is common to both the Sāṅkhyas as well as the Karmayogins till the attainment of knowledge, and from there it forks into two branches, viz. कर्मसंन्यास and कर्मयोग. Till the attainment of knowledge, कर्म is essential to Karmayogins for maintaining the यज्ञचक्र, and to Sāṅkhyas, for चित्तशुद्धि. After the attainment of knowledge, the Karmayogins continue their कर्म just to guide the common people (लोकसंग्रह), though not for themselves; while the Sāṅkhyas quit it, and resort to seclusion to win over final emancipation. Lokamānya Tilak contends that the Lord prefers कर्मयोग to कर्मसंन्यास, because though both of them are equal from the point

of view of final emancipation, कर्मयोग has to its credit the additional advantage of being helpful to the commonalty. He further goes on to add, that, the Lord considers it a duty of the enlightened (विद्वान्) not to misguide the ignorant who have a great attachment to कर्म but, on the contrary, they should encourage all activity by practising it themselves, with equanimity. In the opinion of Lokamānya Tilak, the Sāṅkhyas have a great aversion for being involved in social welfare, (लोकसंग्रह), and that, according to him, is the reason of the Lord's preference for कर्मयोग. He (Tilak) finally goes to the extent of saying, that, if Sāṅkhyas make a difference between their own souls and the souls of the commonality, their self-realization must be considered to be imperfect! Nay-even hypocritical !! (गीतारहस्य p. 316). Thus, tne two paths, as envisaged by Lokamanya Tilak in his गीतारहस्य, are neither of equal status, nor are they almost identical. Hence the conception of Lokamanya Tilak about the द्विविधनिष्ठा of the Bhagavadgītā, does not correspond with that of the Lord, as stated in गी. 5.5, and गी. 6.2.

Lokamānya Tilak's conception of द्विविध निष्ठा can he shown in the form of a stem of a tree with two branches, as under from the below diagram, it will be clear, that in Lokamānya Tilak's opinion,



the Gītā-Pathway is single in the beginning and double in the end; while, according to the Lord, tte bifurcation is in the beginning, and unanimity in the end, as evinced by the adjective द्विविधा followed by the singular form of the word निष्ठा. So, Lokamānya Tilak's conception is just the opposite of the Lord's.

Just like Śrī Sankarācārya, Lokmānya Tilak also has not been able to point out, where exactly has the Lord advised Arjuna

to follow कर्मसंन्यास. He, too, construes the words of the Lord 'सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते' and 'ज्ञानाग्निः सर्वकर्माणि भस्मसात् कुरुते तथा' to be tantamount to an advice of कर्मसंन्यास itself.

(4) भक्तियोगा–The helmsman of this group is श्री ज्ञानेश्वर. He was the first Marathi poet to deal with philosophical topics in the tongue of the common folk (Marathi), and yet preserve in tact nay–even improve upon in some places–the lucidity and flovour of the Original Sanskrit. He does not take any cognizance of the singular form of the word निष्ठा in 'द्विविधा निष्ठा पुराप्रोक्ता' and plainly asserts, that, there are two paths enjoined in the Gītā, which meet only at the culmination (हे मार्गतरी दोनी । परी एकवटती निदानीं [ज्ञानेश्वरी 3.38]). He likens the two paths to two rivers that meet each other in the waters of the Ocean, and not to those that meet at a confluence with each other, and then flow jointly into the ocean. This, of course, does not tally with the description given by the Lord himself in 'यं संन्यासमिति प्राहुर्योगं तं विद्धि पांडव। नह्यसंन्यस्तसकल्पो योगी भवति कश्चना ॥', Where he points out, that, there is a common element of संन्यास in both the सन्यास and the योग-कर्मसंन्यास in the first, and सकल्प संन्यास in the latter.

श्री ज्ञानेश्वर presumes another great difference between the two paths. He maintains, that, the Sāṅkhyas secure perfect[1] unison with the Brahman at the very first glimpse of it, while the Karmayogins get their salvation in due time, after they gradually master the process (of mind-control).[2]

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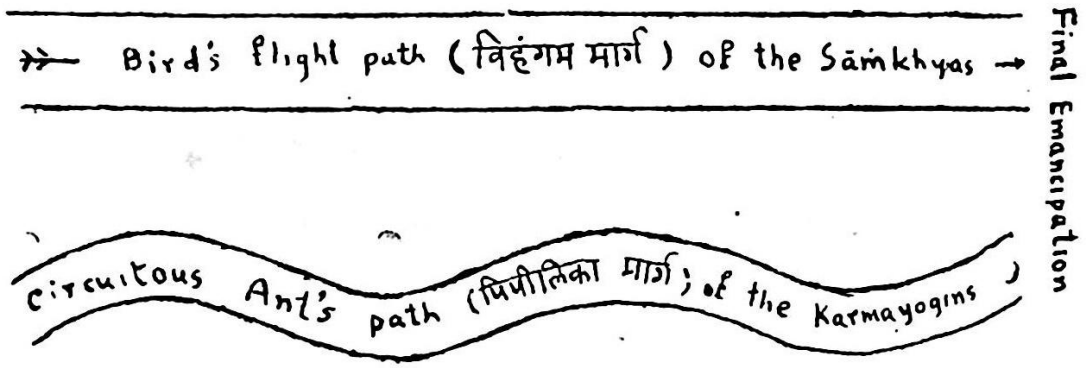
1 एकु ज्ञानयोगु ह्मणिजे । जो सांख्यीं अनुष्ठिजे ।
जेथ वोळखीसवें पाविजे । तद्रूपता ॥ ज्ञानेश्वरी ॥ 3.36
तैसें दक्षपां विहिंगममते । अधिष्ठूनि ज्ञानातें ।
सांख्य सद्योमोक्षातें । आकळिती ॥ ज्ञा. 3.43

2 एक कर्मयोगु जाण । जेथ साधकजन निपुण ।
होऊनियां निर्वाण । पावती वेळे ॥ ज्ञा. 3.37
येर योगिये कर्माधारें । विहितेंचि निजाचारें ।
पूर्णता अवसरें । पावते होती ॥ ज्ञा. 3.44

Thus, it will be evident, that, the conception of Śrī Jñāneśvar about the द्विविध निष्ठा of Gītā, differs considerably from that of the Lord. The idea of an instantaneous unison with Brahman at the very first glimpe of it, is nowhere to be found in the Bhagavadgītā. So also, the two paths depicted by Śrī Jñāneśvara to be so wide apart as tb be styled विहगम-मार्ग and पिपीलिका-मार्ग respectively, do not by any stretch of imagination, squarely lend themselves to the description 'एक सांख्य च योग च यः पश्यति स पश्यति।'. The two paths, as conceived by Śrī Jñāneśvara, can be represented by the following diagram :—



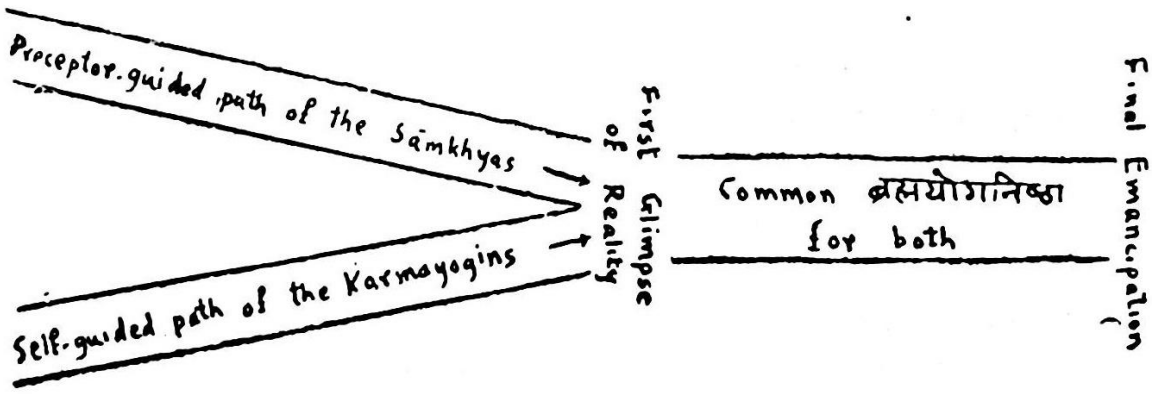
Unlike Śrī Śaṅkarācārya and Lokamānya Tilak, Śrī Jñāneśvara has not even tried to explain why Arjuna charges the Lord of having advised कर्मसन्यास and कर्मयोग simultanconsly.

From the scrutiny carried out above, it will be obvious, that, none of the representative commentators has been successful in correctly depicting the nature of the द्विविध निष्ठा as stipulated by the Lord in the Bhagavadgītā. As a result, everyone of them finds himself, somewhere or other, confronted with a blind lane in interpreting the Gītā text, and tries to make his way out by unjustifiably twisting the purport of the text. That is why there is such a great gulf in the interpretations of such eminent commentators as श्री शंकराचार्य, श्री ज्ञानेश्वर, लोकमान्य टिळक, and the like. What, then, is the proper conception of the द्विविध निष्ठा of the Gītā ?

Lord Kṛṣṇa has postulated only one Pathway in the Bhagavadgītā; and that is the path of योग (concentration). This

path can be approached in two ways—first, by surrendering one's self to a preceptor who would lead the disciple through the different stages of path; and secondly, by practising the yoga at home accordiug to one's convenience, while carrying on one's duties as a member of the society. If one chooses the first, one would obviously be required to quit one's social obligations, as he would then be required to go strictly according to the directions of the preceptor. More-over, his hankering after physical pleasures must have been greatly subsided, or, otherwise, he would not be able to stand the strain of a hardy life under the supervision of the preceptor. If one chooses the second approach, one is saved the rigours of an ascetic life; but then his progress over the path is bound to be comparatively slower. This much is the only difference between the two.

This difference, tóo, vanishes when both of them get the first glimpse of Reality. For, after that, the relish of the house-holder for sensual peasures, also subsides; and he is philosophically on par with the follower of the other avenue. Thence forward, the path of both is the same, till the attainment of the final consummation. The diagram of this sort द्विविध निष्ठा would be as follows:—


Preceptor-guided path of the Sāmkhyas
Self-guided path of the Karmayogins
First Glimpse of Reality
Common ब्रह्मयोगनिष्ठा for both
Final Emancipation

From the above diagram it will be clear, that, followers of the preceptor-guided avenue are termed 'Sāṅkhyas' and those of the self-guided avenue are termed 'Yogins'. These are exactly the two avenues enjoined by the Lord, at the end of the fourth chapter (see गी. 4.34 to गी. 4.39). The preceptor-guided avenue implies, as already explained, renunciation of one's social duties;

while the self-guided avenue entails their performance conscientiousy. That is why Arjuna has charged the Lord, at the very beginning of the fifth chapter, for having advised the mutually exclusive avenues to him at one and the same time.

This conception of the निष्ठा-द्विविधत्त्व ensures smooth interpretation of the Bhagavadgītā, and does away with all the 'blind lanes' encountered by the other commentators.

* * *

What Mysticism Means

"Mysticism denotes that attitude of mind which involves a direct, immediate, intuitive apprehension of God. It sighifies the highest attitude of which man is capable, namely, a beatific contemplation of God and its dissenination in the Society and the world. The surest criterion of mysticism is the reality of the experience as enjoyed by the mystic himself. It is known only to him and to his Maker. Before it there is no appeal; for it there is no criterion."

—R. D. Ranade

Encellence is the mark of spiritualism.

Philosophy is the grammar of Mysticism.

—R. D. Ranade

EMERGENCE

Dr. D. R. Bendre

Which are the winds that sow
The seeds.
That grow into Aspirations ?
Where was the ground
That found
In our present needs
The urge that flowers
Into future deeds ?

The organic hole degenerates
Into matter
And turns into manure the outgrown creeds
There is a fuel
That feeds the fire
Its flames rise spire upon spire;
We are inspired to respire
The light that sounds our deeps
Can not expire
But calls forth Grace
That shapes
An emergent Race.

I see a face
Whose trace
I could track back to a point
And there anoint
It; name it ' King '
Of the region between thought and thing
That and this.
I prick
The thick ink till it thins

And pins a picture
Into a frame
That spins its colours
Not into golden dollars
But into a breath and feel
Of life below
And love above
Lo ! in between the rhythmic numbers flow.

* * *

Social Aspect of Mystical Experience

We finally come to the social aspect of mystical experience. The saint is surrounded not merely by a number of devotees, but also by those who are indifferent to his activities. Our friend, the frog, cannot appreciate the pervading fragrance, even though he is in the midst of a hundred full-blown lotuses. Also, the poem compares the saint to a celestial tree, which, overladen with ambrosial fruit is reclining towards the earth, and he who has been blessed to come under the shade is partaking of the juice without ever having gone in search of it. Finally, we are told that the affection of this perfected saint has descended to the very gravel of the earth, while his luminosity has transcended the limits of the earthly horizon. It may not now look wonderful if the mystic says as the Upanishadic passage has described it.

अहं विश्वं भुवनमभ्यभवाम् । सुवर्णज्योतिः ॥

—R. D. Ranade

THE SUPREME ROLE OF RELIGION

Śrī **G. V. Tulpule,** M. A.

"Is religion a way", it is asked, "which can ensure the secure existence of human beings?" Our emphatic reply to this question is that religion is not *a* way but *the* way and the only way of ensuring the secure existence of human beings on earth. In fact that is the supreme role of religion in human life. Let us try to see how.

The above question is raised because, evidently, the security of human being is in danger. From where does the danger arise? Certainly not from the forces of Nature. A time was when the forces of Nature were the greatest enemies of man; but now he is, to a considerable extent, their master and is consolidating this mastery every day, if not every hour. Scientific inventions are making great strides and if material resources alone were enough to make man happy and to make his existence secure, he should be happy and secure by now. But, man is too great to be happy by piling up material resources alone. So, he is still unhappy and discontented. Material wealth does not keep pace with his soaring ambition; in other words, desires grow in geometrical progression while material resources in arithmetical progression only; and when the latter are divided by the former the fraction (that is happiness) becomes smaller and smaller. For this reason, man has been his own enemy and the enemy of his species. So, danger to human existence comes mainly from man and not so much from outside forces. This has been amply proved by the history of the last centuty and most completely by the last two great Wars. The civilised nations made slaves of backward nations, out of avarice and ambition, and hoped for some time, that this supremacy would last for ever. They never thought of the misery they heaped on those backward races. The nemesis came in the last two Wars and Whites fought devastating wars

against Whites. Their jealousies and envies. born of territorial and commercial ambitions, thus brought ruin to them and to others also. Scientific progress was used for mutual destruction and the civilisation, that should have helped mankind to advance in happiness and security, was besmeared with its blood. as a result of uncontrolled national ambition. This gave a rude shock to thinkers, who realised that change must begin in the heart of man, to remedy this evil. The question regarding the secure existence of man is raised on this backgound and the answer also must be found on this background.

The problem, in a nut-shell, is how to substitute human brother-hood, as the fundamental rule of social conduct, in place of self interest,—or its emanations national. racial or sectarian interests. For, all wider circles. short of humanity, only change the dimensions of hostile groups and do not eliminate hostility. Self-interest sets family against family; national interest gives rise to enmity between nations; the other interests. between sects, races etc. Great thinkers of the present day agree that the danger to the security of man can be removed only by placing before mankind the ideal of human brohther-hood and endeavouring for practical achievement various attempts are being made in this direction. The UNO aud its various organisations for achieving progress in various departments of life, such as, education, health, child-welfare, etc., are instances in question. But these do not tackle the fundamental question of bringing about a change in man's heart. whereby human brother-hood will be as natural to him as self-interest is, to-day.

The problem is, "Is there any scientific practical method by which human mind can be so broadened as to cease to be self-centered and begin to act on the principle of human brother-hood?" Before this question is answered. we have to examine the fundamental urge of man, or of a living being for the matter of that- For want of a better word, we may say that every being wants happiness, though the connotation of the word 'happiness' may and does differ with each individual. Everything, from mere

physical pleasure to divine bliss, is included in the term 'happiness'. The urge may be for physical pleasure, for aesthetic and intellectual happiness, for the satisfaction derived from moral purity and service of humanity. or again, it may be for the bliss resulting from the realisation of the Absolute. or it may be for a combination of all these. Happiness of some kind or the other is the root of the urge of all actions; and the moral quality of the act is guaged by the object from which the individual concerned wants to realise happiness. If he is actuated by a longing for mere physical pleasures or wealth or fame, his actions will be marked by selfishness and by all the moral short-comings that follow in the wake of selfishness viz. jealousy, hatred, cruelty and meanness. Such a person will prove harmful to the Society. Higher urges viz. knowledge, art, service, morality and Divine aspiration will make him helpful to Society. But generally, man is a mixture of all these urges and it might, therefore, be said that a person will be harmful or helpful to Society to the degree to which he is prompted to action by selfish or higher motives respectively.

To make society safe or to make existence secure for human beings, man must be so educated as to develop higher urges and eliminate selfish ones. This is a proposition, which is the logical conclusion of the line of argument followed so far. Now, how should we proceed to achieve this end? How can the mind be freed from all selfishness? Can we say, with confidence that art, knowledge and or, social service will prove to be such all-absorbing urges as to eliminate selfishness entirely? Experience does not warrant an affirmative reply. On the contrary, it is seen that lower motives of wealth, fame, position and power often prompt and vitiate the higher urges. Man has made great strides in progressive civilisation, on account of these higher urges. But they are, by their very nature, incapable of drowning selfish urges entirely. They represent and touch merely fractions or parts of life and integral life cannot be lived on the strength of any one of them or even by co-ordination of all of them. For such a perfect co-ordination between Truth, Beauty and Goodness is not posible

on the temporal plane. Beauty may be hostile to Truth and Goodness, Goodness to Truth and so on. It is often difficult to reconcile the claims even of Art and Truth. and of Justice and Mercy, far greater, therefore, is the problem of conquering selfishness entirely with the help of any or all these three. Truth, Beauty and Goodness, again. are only dimly seen by man as through a glass; but through vanity each individual nation or society fanatically maintains that its idea of Truth or Beauty or Goodness is alone correct while all others are of a lower order, if not quite incorrect. This fanaticism has sometimes led even to sanguine wars and bitter hostilities; milder evils like unfriendliness and differences result more frequently. Truth. Goodness and Beauty, the values in Western philosophy; which seek to sublimate all the three faculties of man, Reason, Emotion and Will have not proved fully effective in raising man to divinity. All the Good these have done to the human race must be gratefully acknowledged; that these will continue to shower further happiness on mankind cannot also be denied. Yet it is undeniable that they cannot guarantee the real summum bonum.

Is, then, Real summum bonum a philosopher's dream or can it be sought for in another direction? There is no cause for despair. On the contrary there is good reason for hope. There is evidence of great man - though vere few - from all ages. countries, religions and races that they reached a higher level of life, discovered Reality. which integrates life, fills it with bliss so all-absorbing and powerful. that it drowns all other urges-physical and semi-spiritual-or, if one prefers to express the same idea in a different way, snblimates and raises all of them to divinity. Man's ego can be dissolved completely only in Divine Bliss and in nothing else. It attains Divinity when it partakes of that Bliss, which is thus. the source of all virtue and goodness. How, ego is the root of all evil. Each one of these saints proclaims that, after realising this Reality "Nothing stirred within him; no choler, no consciousness of the alien was within him; not even reason was left. nor any intellection; nay himself was not present to himself. Even of Beauty he is no longer aware. for he has now travelled

beyond the beautiful; the very concert of virtues is over-passed; he is entirely God-possessed; he is poised in the void and has attained to quiet;.... Utterly stable, he has become as it were, the principle of stability". This is a quotation from Plotinus. Yet, all saints of the East and the West, of all religions and times, speak of the same experience, as will be evident, if we cast a look at any good book on mysticism — Miss Underhill's mysticism for instance. "This cumulative evidence of all mystics would prove that there is a certain amount of Universality in their experience. They have the same teaching about the Name of God, the fire of Devotion, the nature of God-realisation". It is this element of of Universality which would confer on mystical experience objectivity, necessity, and validity We suppose the objectivity and necessity conferred by religious experience is of a higher order than that of any other kind of human experience, just because it is "deiform". It is this element of divinity in it that makes it so supremely compelling and valid. (Prof. R. D. Ranade's Mysticism in Maharastra, Preface P. P. 24. 25). Teresa speaks of the peace and calm and other good qualities in the soul resulting from the contemplation of God, "contempt of all earthly things, unless they are consecrated to the service of so great a God". St. John of the Cross teaches that "In a truly mystical life, knowledge of God and His attributes everflows into the understanding from the contact with Him and the soul is admitted to the wisdom and graces and gifts and powers of God, whereby he is made so beautiful and rich". In his "Studies in Mystical realigion", John Rufus says, "some times they (mystics) have seemed to push a door into a larger realm of being, with heightened energy, Their experience has been always one of joy and rapture. In fact, it is perhaps the highest joy a man ever feels."

Space does not permit me to multiply such quotations, nor is it necessary. The above quotations should be sufficient to convince us that mystics have realised Reality, which fills them with divine bliss and with larger energy to work for the good of humanity in a spirit of perfect dedication, "to work for the Glory of God and relief of man's estate". What from the work will take

will depend upon each mystic's individual temperament and on the orders he receives from God. For, history of mysticism does show that great mystics receive directions from the Highest, regarding the work to be done by them. One thing, however, is certain regarding the work they do. Whatever other activities of a social character they may undertake for the amelioration of man's condition, they invariably preach the Gospel of God and teach men and women that God is the Highest value in life and humble devotion to Him is man's highest duty and submission to His will is the noblest attitude that man is capable of. Some of them also show the path by which to approach God and to have communion with Him. In the mist of all the human kindness they possess and the efforts they make to relieve the sufferings of their fellow men, they never forget or permit others to forget that life in this world can never be perfect and entirely free from suffering, that the kingdom of God is within us and that we must direct all our efforts to attain that kingdom within and not wordly prosperity.

Such a sublime ideal is held before man by real religion. This is universal religion. Religion asks man to seek eternal bliss in God realisation and not pleasure or happiness, which will leave him always discontented. Perfect peace can be had in God only. Will this ideal, if adopted by man, not save and secure human beings ? Is not the lack of this ideal and consequent selfishness, greed, wickedness of individuals and societies or nations, the cause of the present misery and suffering of humanity ? Scientific discoveries have given us power but not wisdom, not correct insight into values, into the purpose for which power should be used. Unless there is a change of heart and man turns from self to God, from narrow selfishness to broad humanity, no scientific discovery will help the world out of misery. If the motives that prompt their use are selfish, these discovories will only increase suffering, as the two great wars of this century have amply proved. The methods, now being adopted to avoid war, are based on fear, and not on a change of heart. So, they will not at all be successful.

Religion requires a change of values a change of ideal, and a change of heart; it aspires for the attainment of God and lays down self-effacement as a necessary condition to achieve that ideal. For, selfishness and God realisation are utterly incompatible. One has to die daily to the self to seek God. Man cannot serve God and the self at the same time. Service of humanity is the best means to eliminate selfishness and so is absolutely necessary for the service of God. But this certainly does not mean that service of man is the service of God and nothing more is necessary to attain Him. This would be incorrect. There is a definite, distinct a way to serve God, the path of contemplation and prayer as all saints teach us, service of and kindness to man is a factor very necessary for our purification for the elimination of the self, to make us worthy to follow that path of devotion, successfully and unswervingly. There is another greater and nobler reason as to why an advanced mystic serves humanity. He realises the brotherhood of man through the father-hood of God. This is an experience and not a dogma or a philosophic theory. One God, one Religion, one humanity, is their maxim. Some mystics go even further and declare that they have experienced absolute spiritual unity of all beings and all things-an absolute monism, which says " The Absolute alone is; all else is illusion. " So, according to them to serve others is really to serve oneself.

If humanity adopts this religious ideal, it will certainly serve and save human beings. 'Service before self' will then be the natural attitude to man and he will adopt this for his own good. Service will thus not be a difficult sacrifice but enlightened self-interest in a higher sense and will not prove to be hard task nor will it engender pride, as it often does, when it is undertaken as an act of conscious sacrifice. The only question that can be raised is " Will humanity be able to adopt such a sublime ideal?" An idealist must not raise such questions. If he is satisfied that a particular ideal must be realised for the good of the individual and the society, he must follow and preach it, irrespective of the possibilities of success or failure. Much more is this true of one who adopts the religious ideal. For, he makes himself responsible only for untiring

efforts leaving the results on the knecs of God. Success or failure makes no difference to him.

Virtues and goodness are the rays of the Divine Sun-God. They can be attained only by walking Godward. As Prof. Ranade teaches, the spiritual and moral ideals meet in Beatification, Divine Bliss. Having attained this bliss, no desires and passions are left in man to make him bad or wicked; he becomes all love. So, man, engrossed in the ego, must be made to turn his mind God-ward, by inculcating in him the religious ideal of God-realisation. This is the only scientific way to realise human brother-hood in society. The work will be hard and long. Human evolution to the present stage has taken hundreds of thousands of years. So, how can we, in our impatience, hope to attain brotherhood, the highest moral ideal, quickly? Are other ideals as of communism, socialism and of all other "isms" easy of fulfillment? The religious ideal has at least, one point in its favour. There is a fair guarantee of success in it for individual aspirants at least in the experience of saints. Other "isms" are mere experiments. So, let those (and they are few) who believe in the religious ideal try their humble best to achieve it themselves and preach it to others, according to their capacity, and leave the rest on the knees of God. In strong, steady faith must they work. Faith alone can guide and give strength to a true idealist. He cannot expect immediate realisation as social fulfilment may take several centuries. This is the only scientific way to secure the existence of human beings. Such is the supreme role of religion in human life.

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RELIGION AND SOCIAL DEVELOPMENT

Dr. Ramnath Sharma, M. A., D. Phil.

Revolt against Religion:

It is in the very near past that religion was denounced by many including Freud, Russell and Marx as something not only useless but even positively harmful. Religion according to Freud restores the grandeur of the primeval father and makes possible the repetition of the emotions belonging to him.[1] It is "the universal obsessional neurosis of humanity."[2] It is an "illusion" which will be shattered with the growth of knowledge. Freud not only rejects a religion of totemism, naturalism and animal-worship, but denounces all religion as such in unmistakable words. He says, "The more the fruits of knowledge become accessible to man, the more widespread is the decline of religious belief, at first only of the obsolete and objectionable expressions of the same, then of its fundamental assumptions also."[3] Freud's conclusions about religion are based partly on the observation of what Śrī Aurobindo calls "religionism" as distinguished from a true religion and partly on the assumption of antagonism between religion and science. He wrote "As you know, the struggle between scientific spirit and religious *weltanschauung* is not yet at an end; it is still going on under our eyes to day."[4] This assumption of Freud has not been shared by most of the Western thinkers and scientists. However irrelevent religion might appear to them, they do not think it opposed to science. Even Prof. Leuba, who regards mystical experiences not different from pathological, does not denounce the value of religion in human life. In contrast to Freud's views, says Leuba, "Religion and science would work hand in hand for the

1 Mose and Monotheism p. 210.

2 The future of an Illusion p. 76.

3 Ibid p. 55.

4 New Introductory lectures on Psycho-Analysis, p. 216.

production of a better and happier, a diviner man."[5] This is the view widely prevalent at present inspite of some agnostics like Russell and some materialistic sceptics. Religion cannot be uprooted from human life since it is instinctive. It can only change its form.

The truth of Anti-religious trends :

But this denouncement of religion by freud, Marx and others is not entirely baseless. The downward curve of the evolution too has its reason and its lesson must be understood to avoid the repetitions of failures. Thus these antireligious trends also have a certain truth at their back. The truth is not in their conclusion but in their premises. This is a revolt against religions and their exponents have every where been too often a force of retardation, oppression and ignorance. Churches, cults and creeds have supported superstitions, aberrations, violences and crimes and exploited them for their own benefit. This of course does not give us any right to condemn religion any more than the crimes and errors committed in the name of liberty are sufficient reason for its rejection. But this necessity of religion should not stand in the path of a dispassionate analysis of the historical facts of the defects and ills of religion. That these evils have been possible in the name of religion, is a sufficient reason to seek for an explanation. How can the claim of religion to guide politics be justified in the face of religious wars and widespread state-persecutions ? How can any one ignore the bloodshed in the name of Christianity in the mediaeval history of Europe ?

The Root of the evil in Religion :

The evils of religion as that of everything else in human life are in its infra-rational parts. It is this which led to the tolerant pagans to slay Socrates, persecute the cults of Isis or of Mithra and early Christians. Even Hinduism at one time, was

5 The Psychology of Religion Mysticism, p. 318

led to the persecution and mutual hatred of Buddhist, Jain, Shaiva and Vaishnava followers. Atheism in philosophy and science is a reaction to a prolonged violence against these by religious fanaticism bred by the passions and dark vital nature of the so called religious men. Narrow religious spirit has often oppressed the joy and beauty of life by its asceticism and puritanism, for-getting that love, gentleness, charity, tolerance and kindliness are also divine. In politics, religion has generally joined hands with power and often tried to substitute the kingdom of God by the kingdom of Pope or prests. In political as well as social and other spheres of life, religion stood against all reforms. This confusion of religion with church and dogma led to the evils of religion in all walks of life so much so that philosophy, art, science, literature, politics and even ethics had to revolt against it, instead of making it the law of their life.

Spirituality is the ideal of religion. This spirituality, however, is not the negation of life. Religion has nothing to do with social development if its aim is life-negating. A spirituality of this intolerant high-strung kind, to whatever elevation it may rise, however it may help to purify life or lead to a certain kind of individual salvation, cannot be a complete thing. Religion should satisfy the whole being of man. It should perfect his physical, vital and mental being. A denial of the claim of any of these will lead to its revolt against religion and its rejection of religious call. This dualism between life and religion becomes still worse in the religions of pessimism and asceticism as seen in the Christian mystics and flagellants of the Medieval Europe. It leads to escapism and perversions as in the case of later Buddhism.

But equally onesided and ignorant are the pragmatists, the instrumentalists, utilitarians and the meliorists in subordinating religion to life, utility and use. Prof. Leuba says in collaboration with his master James, "God is not known, he is not understood, he is used."[6] This naturalism as Prof. Pringle Pattison rightly

6 Monist. July 1901.

points out, is a philosophy of levelling down. The lower elements in man cannot be transformed by secular or rational control and limitations, an artificial restriction on their urges. It is spiritual illumination to be found in higher religion which can transform and enlighten them.

Spirituality as the essence of Religion :

Thus spirituality is the essence and criterion of religion. The success of relgion as a method of social development depends on the spiritual element in it. Thus religions are serviceable only so far as they are spiritual. When the spirituality is absent, it is a mere activity of man, powerful yet never a principle of guidance of his life. And spirituality is the very opposite of limitation, fixation, systematisation. It is fulfilled by freedom which means the power to expand and grow towards perfection by the law of one's own nature. A religion founded on spirituality will give freedom and perfection to philosophy, science, art, social and political activities and illuminate them for a many-sided finding of their greatest, highest and deepest potentialities.

Insufficiency of Reason :

Thus reason cannot understand the truths of religion. A typical example can be found in the rational treatment of religion by Hegelians specially by Principal Caird. In his statement, " What lies beyond reason in this sense is simply the irrational or non-sensical, "[7] Principal Caird exhibits the characteristic ignorance of the rationalist in the field of religion since the essence of religion is supra-rational. Psychological analysis of religion based on scientific methods suffer from the " psychologists fallacy. " None can know religion any more than a child can understand an adult or an ignorant man, a great scientist. Such an attempt, at the best, can touch the surface, the fringe but never the innner essence. The intellectual reason can either reject or explain away or reform or at best allow a lower role to religion. All these reactions have their own utility but none of these approaches is

7 Introduction to the Philosophy of Religion, p. 47,

based on the truth of religion. The sceptic's demand of a physical proof of the supra-physical limits of religion contradicts the very principle of verification. Every level of experience has a verification peculiar to its own level. Religious propositions are most veredical but only through psychic experience.

Religion cannot be known through generalisations. The essence of religion is not the common external properties of great religions, as Prof. Toynbee has attempted to find. Not historical but psychlogical method can unravel the truths of religion. This psychological method, however, is not observation as that of Prof. Leuba and James and other psychologists, not, introspection but an analysis based on personal experience. A comparative science of religion is helpless and unconvincing, since the aim, the sphere, the process of religion is supra-rational. It can be known only through " a self-transcending and absolute consecration, aspiration and experience. " Its faculties are revelation, inspirations, intuitions and intuitive discernments. Its love is infinite. Its delight passes all understanding. Its surrender is total and uncompromising. Its way is absolute. Its fruits are ineffable.

Evolution of Religion :

The truth about the essential nature of religion is amply demonstrated by the history of the evolution of religion. The principle of evolution gives an insight into that essential character of religion which has been more or less permanent behind the changing forms. It also shows the unifying link in the seemingly wide diversities of religion. It shows the limitations of the psychoanalytic findings about religion as well as of the dogma of the theologians. It supplies a correct, catholic and dynamic perspective of religion.

Evolution, whether of religion or any other phenomena in human life, always proceeds by a slow nnfoldiag since it has to struggle against the down-ward pull of instinctive oppositions and obstinate retardations of the ignorance. Thus the first beginnings of religion, the religion of totem, animal or nature worship were

obviously very crude and imperfect. All kinds of dogmatisms, superstitions and ignorance crop in this first beginning and it can be proporly understood only in this evolutionary perspective. As the vital and mental development increased, the intuitions and instincts were gradually subordinated to the intellectual superstructure. Thus religion was gradually petrified in the forms of creed, institutions, formal practice and ethics. Even the spiritual experience is substituted by faith, emotional fervour and moral conduct. This intellectual tendency ultimately led to a complete denial of all occult and supra-physical elements in religion. This intellectualism, again, on the other hand leads to a subjective tendency in some persons, independent of sectarian religion. At this stage religion returns to its truth, the spiritual experience.

Mysticism and Religion :

This spiritual element was expressed in two forms esoteric and exoteric, the way of the mystic and the way of the religious man. Such for example has been the religion in India. Its only weakness was its basis on a fixed religio-social system which obstructed the native spirit of catholicity. A certain order may be necessary in religion; but that order must be a growing order. Nevertheless, in Indian religion, the spirit has survived in its essentiality.

Role of Religion in Social Development :

Religion voices our opposition against the subnormal and aspiration for the supernormal. It develops character and thus cures degeneration. Every regenerating activity in society which is based on faith in goodness and the divine possibility of man gathers strength with its alliance with religion. Religion has its root in man's tendency to look upwards. Hence if man must progress, religion must live. It keeps the spirit in social institutions alive and retards the process of hypostatisation. It maintains social momentum towards progress. It restricts the factors which lead to status and regimentation. Its spirit has often been enclosed in inadequate and even repulsive forms but it has again and again broken through

these forms to rebuild all over again. The causes of persecution and fanaticism in the name of religion, the background of crusades and cruelties is not religion but the suppression of the infra-rational by ascetic tendencies,[8] the policical alliance of clergy and various other phenomena. Religion has been often a refuge for escapism; the causes of escapism, however were not religious but social. And even if religion has been temporarily a refuge for escapism, it was religion again which kept the torch of future regeneration burning in pure hearts which ultimately led to revolt against oppressive tendencies.

Social Basis of Religion :

Religion has been rarely in its pure form. Everywhere it was permeated with social and cultural ideals. A contrast between the secular and the religious is hardly possible, since even the secular life often expresses religious tendencies. The real contrast of the secular is with the ecclesiastical which is not the acme or even an important part of religion. The essence of religion is spirituality which is absolute and hence cannot be the subject of relative predicates.

The basis of religion should not be the negative feelings, feelings of fear, want, guilt aud hatred, but the positive ones of fullness of life, joy and freedom. The value of religion has deepened with the deepening of social values. It has been transformed with the transformation of social ideal. It is an index of man's aspiration for the future. and a guide towards it. It is a power which may be utilised both for good and for evil. The more it reaches spirituality, the more it serves its true purpose, since spirituality is its fulfilment and culmination. The concept of God also becomes deeper and wider as the man rises in the ladder of mental and spiritual development. As the nations rise higher in culture so does their religion. Religion evolves in correlation

8 Cf. " To be religious we do not need to deny that we have material elements in our nature but only that we are not dominated by them " Simon N. Patten, *The Social Basis of Religion,* 10.

with the social evolution, the evolution of thought and culture and spirituality. As this process becomes more and more diffuse, religious differences between men and communities also vanish. All this proves the social nature of religion.

Individual Aspect of Religion:

But, this should not by any means lead to a belittling of individual aspect of religion which is certainly deeper, more concentrated and nearer to its essence. To talk about "a social concept of God" as "a blend of all the views of him that appeal to men at any stage of their progress,"[9] is to commit the fallacy of construction in religion. A sum total of the individual conceptions of God may be anything but not God. Religion is social in the sense that individual is social. The social aspect of religion is only an outer and secondary though necessary form. All religion is, primarily personal and individual. A dimunition or subordination of this personal aspect by the socio-religious system of churches, priesthood and mass of ceremonies has often crushed the spiritual element in religion. All improvements through Nature's method always proceed from individual to social. It was because this lesson has often been forgotten, that a whole history of degeneration of religion exists. It has led to a division of life and spirit.

Failure of religious Movements :

It is this fundamental weakness that has led to the past failures of great religions to uplift mankind permanently. They have undoubtedly done much for mankind. All these religions have saved a number of souls but what is needed for the spiritual purposes is not cult and creed but a sustained and all-comprehensive effort at spiritual self-evolution. The spiritual aim is of course, indentical with the aim of subjective religions but it cannot be realised through a religious movement, which at the most leads to a temporary uplifting, partly spiritual, partly ethical, partly dogmatic in its nature. Its force may continue so long as a great spiritual personality, a Buddha or a Krishna is on

9 Ibid, p. 235.

the scene. But this effect will constantly diminish. Churches, dogmas, monasteries meant to bind together the faithful, ultimately subordinate spirituality to intellectual belief. to outward forms of conduct and to external rituals. The majority gradually reject even the ethical principles and subordinate everything to what Prof. Leube has rightly called "a business like relation wit God."

Religion as a method of social development:

Religion is a great intercessor between spirit and Nature. It prepares man's mind and bodily existence for the advent of spiritual consciousness. It leads man to the point where the inner spiritual light begins to emerge fully. But it falls short of the complete realisation. Religion is faith in the realisation of God. This faith however, is not actualised through religion since it lacks psychisization, transformation and integration. This difficulty becomes more pronounced in the attempt of religion to realise this amid the mass. Religion cannot lead to the birth of the spiritual man still less of a spiritual race. It does lead to some contact with divine powers but it can not lead to a complete oneness. Even in mysticism where a unity with divine is realised, it does not lead to a total change of consciousness. Even when some approximation to salvation has been achieved through mysticism it never aimed at cosmic liberation. For this purpose religion must be subordinated to Yoga. The analysis of the efficacy of yoga as a method of social development, however is outside the limits of the present discussion.

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LOVE HUMAN AND DIVINE

Padmashri, Prof. **V. K. Gokak,** M. A.

Human love is a wickered light,
A tiny flame that flickers in the heart's niche.
You feed it with your own blood for oil
and do all you can to shelter it for a while
From storms within and without.

But Divine Love
Is the naked majesty of midnight stars.
It is an infinite and luminous downpour
That fills all your being
To the very cells of the body.

Human love is a little laughter heard amid tears.
To mentalise it is not to transform it.
It wells out of the body
And loses itself in earth.
But Divine Love descends on you
As from the Milky Way
And more and more, the more open you are.
It upholds your sail on its ocean of being
And is the chart (er) of uncharted seas.

Human love is the fire of the body
That creates man in the image of man.
It is a sallying out of self to self.
But Divine Love is the light of heaven
That recreates man in the image of God.
It is the rallying point of his self to the Divine.

Open yourself, my friend !
Let your earthly sojourn
Prepare you for the divine pilgrimage.
Let human love,
Which is but a track in the forest of being
Lead you to divine love
And make you labour loyally
For the paradise of Tomorrow
In the forest of Today.

* * *

An Ideal Devotee According to Mahatma Gandhi

" He is a real devotee who is jealous of none, who is a fount of mercy, who is without egoism, who treats alike cold and heat, happiness and misery, who is ever forgiving, who is always contented, whose resolutions are firm, who has dedicated mind and soul to God, who causes no dread, who is not afraid of others, who is free from exultation, sorrow and fear, who is pure, who is versed in action and yet remains unaffected by it, who renounces all fruit, good or bad, who treats friend and foe alike, who is untouched by respect or disrespect, who is not puffed up by praise, who does not go under when people speak ill of him, who loves silence and solitude, who has a disciplined reason. "

—Anāsakti Yoga. p. 126.

THE PROBLEM OF EVIL

Prof. **B R. Kulkarni,** M A., LL.B.

The universe does not allow William James to travel without a jolt. The unity of the universe, if any, is replaced by multiplicity and smooth sailing in such a case is beset with difficulties. Thus for James evil becomes real. It poses itself in the form of pain in the way of a physical scientist. As error it confronts the epistemologist in his quest after truth. It takes on the guise of ugliness before an aesthetician in his search after beauty and faces a moralist in his pursuit of good in the form of sin. But it becomes a problem only for those who are capable of making a distinction between good and evil or right and wrong. All these sciences in their own way try to do away with or at least minimise evil. The problem of evil is thus not a privilege of any one science, and each science will have its own solution of it. It may or may not go to the more fundamental problem, i. e. the metaphysical treatment of evil. Here we will first treat the problem from the point of view of ethics. We will enquire as to when an ethical judgment becomes possible. Our conclusion in that behalf would be that only human beings are concerned with ethics as such, and consequently ethical judgments become possible only in the sphere of human life. The next question is the reality or unreality of evil. We shall examine both the possibilities and conclude that evil is empirically real but transcendentally unreal. Thus in the noumenon ethics is transcended. We shall then touch upon the metaphysical aspect of the problem and deal with the origin of evil. It is the theists who have been most unsuccessful in explaining it. Still there are various attempts both classical and modern to reconcile evil with the benevolence of God. We shall conclude our account with the absolutistic stand that evil is an appearance; but we must confess that it is possible to say why evil exists even as an appearance. As in many other fields, here too agnosticism remains the reasoned conclusion.

We may begin by saying that only when a distinction is made between good and bad, ethical judgment becomes possible. It is well known that for an ethical judgment, both subject and object are necessary. The subject of moral judgment is given a variety of names, some calling it an impartial spectator, others, conscience and still others, the ideal self in man. Though there is slight difference in these conceptions the same import is conveyed by them all. It is only the grown up normal man on his senses that can pass moral judgments on actions whether his own or those of others. Further it is not possible to judge the worth of an action without reference to the ideal. A man may not have a very clear and distinct idea about the ideal, or one man's ideal may be different from that of another. And still more, two men may agree as to the ideal but differ as regards the worth of a particular piece of conduct. Even granting that all this, one thing is beyond doubt that some consciousness about the ideal is the precondition of any one's judging an action as right or wrong. Value-judgment itself means that it is an evaluation of an action with reference to some standard. As Bradley said, it is the measurement of fact by a suggested idea. And if no such idea suggests itself to you, your moral judgments are not worth the name. It is the ideal which determines what is right and what is wrong.

One who has a capacity to know right from wrong, stands on a moral level. Here we have consciousness of some standard with reference to which right is distinguished from wrong. There is no problem of right and wrong on a level where there is no discrimination between good and bad due to ignorance. We may call this the submoral level. There is again no problem where the distinction between good and bad is annulled. The struggle between good and bad no longer exists and there is no difference between the rightness or otherwise of an action. Let us call this the supermoral level. The discussion regarding these levels is applied to the object of moral judgment also. We can not blame, it is stated, an avalanche or an untimely rain. But the distinction is applicable to the subject of moral judgment also; for the real moral judgment is possible only when both the subject and the object

are on the moral level. Taking the three levels, the submoral, the moral and the supermoral occupying the place either of the subject or of the object of a moral judgment, we can think of nine different combinations. We shall take them *seriatim*. These nine possibilities can be divided into three groups each comprising of three cases.

A. 1. Subject on the supermoral level and the object on the supermoral level.

2. Subject on the supermoral level and the object on the moral level.

3. Subject on the supermoral level and the object on the submoral level.

Though logically we have to speak about the supermoral level, its being either the subject or the object of moral judgment is impossible, for the ought has been realised in the case of such a person and has become an is. That it is beyond morality is implied in calling this a supermoral level. All the cases, therefore, which have the supermoral either as the subject or as the object will be eliminated at the first round. These three falling under this group have thus nothing to do with the moral judgment.

B. 1. Subject on the submoral level and the object on the supermoral level.

2. Subject on the submoral level and object on the moral level.

3. Subject on the submoral level and object on the submoral level.

Here too as in the first group no moral jugment is possible as the consciousness that certain type of behaviour is right as against certain other type has not yet dawned. So, whereever we put the submoral in the place of the subject, no moral judgment can legitimately be passed irrespactive of the level of the object. All these three cases therefore stand dismissed. Let us now turn to the third group.

C. 1. Subject on the moral level and object on the supermoral level.

2. Subject on the moral level and object on the moral level.

3. Subject on the moral level and object on the submoral evel.

We have already seen that the supermoral is not to be involved in any moral judgment. So the first case goes. Now taking the third case we may notice that here also no moral judgment is possible as these acts can not be said to be willed. The submoral agent can not pass a judgment on himself and can not appreciate if others do. No objectification, let alone universalisation of an action is thinkable. Inspite of the criminal nature of some of the actions taken in abstract, they generally go unpunished. Then coming to the second case we may observe that the fully developed moral judgment is seen here. Here the problem is not only alive but kicking.

Our discussion hitherto shows that moral judgment is essentially a human affair. There is no *locus standi* for moral judgment either in the supra-human or in the infra-human sphere. Working as it does within the campus of human experience, it is true to say that the science of morality is confined to phenomena and there too it covers a limited portion. As nobody will deny the existence of evil in the world of experience none can question the *bona fides* of the science of ethics which tries to do away with evil.

On the hypothesis that ethics is a real science does it imply the absolute reality or unreality of evil ? There are ethical thinkers who assert the reality of evil while some declare with equal conviction its unreality. Their views can be expressed in the form of an antinomy following Kant. Before we begin the discussion of the antinomy, one observation will have to be made. The antinomy will present itself to him who admits the reality of the science of ethics. One must be convinced that the science of ethics is not

only possible but necessary, and on this ground alone the antinomy is to be dealt with. To him who is at once ready to get rid of the science of ethics, the antinomy will be meaningless. Such a reader, as Bradley says, may pass on.

To state the antinomy: Evil is either ultimately real or ultimately unreal. The thesis is that evil is ultimately real because were it not so, all ethical striving would be full of sound and fury signifying nothing. Ethics as a science will be superfluous because evil being unreal, there is nothing for ethics to fight against. So in the event of unreality of evil ethics will have to be dispensed with. This contradicts our conviction that ethics is a necessary science. Thus the denial of the thesis involves us in a predicament and so the thesis must be true.

The antithesis is that evil is ultimately unreal. Because were it not so, ethics would not have aimed at its eradication. A science vainly aims at the destruction of something that is ultimately real. So evil will not be destroyed and ethical life will for ever remain unfruitful. The science of ethics which sets for itself an impossible task will be useless and will have to be dispensed with. This contradicts our conviction that ethics is a necessary science. The denial of the antithesis thus involves us in a predicament and so the antithesis must be true.

By an antinomy we mean, in the word of a modern writer, "a pair of propositions apparently contradictory which follows from the same set of assumptions."[1] From this it appears that two arguments giving us contradictory conclusions can be put in the form of an antinomy. Prof. C. D. Broad analyses the nature of an antinomy and lays down conditions that are characteristic of a complex constructive dilemma.[2] From his account it becomes clear that an antinomy must fulfil four conditions: 1. The reasoning must be cogent. 2. The premises must be indubitable.

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1 S. Körner: Kant pp. 113–14.

2 C. D. Broad: Kant's Mathematical Antinomies. (Proceedings of the Aristotelian Society, 1954–55).

The thesis and the antithesis must be, 3. mutually exclusive and 4. collectively exhaustive. Then and then only it can be called an antinomy and a solution is called for. Let us see how our antinomy fares with these conditions, The soundness of the premises has been explained in the statement of the antinomy itself. We have shown that in the event of the unreality of evil, ethics would be a mere quixotic fight and in the event of the reality of evil, ethics would be attempting to destroy the indestructible. Now as to the process of inference : in an implicative argument, from the denial of the implicate the denial of the implicans follows. Thus :

If evil is unreal ethics is superfluous.
Ethics is not superfluous.
Therefore, evil is not unreal, i. e:, it is real.

Again,

If evil is real, ethics is useless.
Ethics is not useless.
Therefore, evil is not real, i. e., it is unreal.

The first two conditions are fulfilled. Now the next two. As the thesis and the antithesis are contradictory propositions, they are mutually exclusive and collectively exhaustive. They are logically opposed to each other. A thing is either real or unreal not real and unreal, for reality and unreality can not be predicated of a thing at the same time and in the same sense. If one is asserted you have logically to deny the other. Further reality and unreality exhaust between them the possibilities of a thing's mode of existence.

Hence our antinomy regarding the evil is real as the requirements laid down by Broad are met with, and so a solution is called for. Now Broad says that two and only two types of solutions are possible. 1. Suppose that you seem to have disproved that S is P1 and S is P2, although they seem to be collectively exhaustive alternatives. Then the solution may be that S does not really have the determinable character P, under which P1 and P2 are the two collectively exhaustive determinates. You have tacitly

assumed that it has that determinable characteristic. Once you give up that assumption, you will have no difficulty in admitting that it is false both that S is P1 and S is P2. 2. Suppose that you seem to have proved both that S is P1 and S is P2, although they seem to be mutually exclusive alternatives. Then the solution may be that the name 'S' is ambiguous, and that it stands for a different subject in the two sentences. In that case, the two propositions are really of the form S1 is P1 and S2 is P2, and there may be no difficulty in admitting that both may be true.

The solution of the antinomy which we want to offer takes the second line of solution indicated by Broad. Here we point out that reality and unreality do not exclude each other if one is taken in the empirical sense and the other in the transcendental sense. Thus both the propositions are true. This solution substitutes *et et* for the *aut aut* in the antinomy as in the case of the dynamical antinomies of Kant. The thesis and the antithesis are both true if the thesis is referred to the phenomenon and the antithesis the noumenon. The fact that the intelligible world is completely devoid of evil is not irreconcilable with the fact that in the empirical world there is room for evil. The upshot of the solution is that evil has its sway within the limits of the empirical world of space, time and causality, whereas in the empyrean of the unconditioned it has no *raison d etre.*

In the discussion that follows, we shall justify the view given by the solution of the antinomy and point out the difficulties in the standpoints of the thesis and the anti-thesis.

1. The solution of the antinomy which says that evil is phenomenally real but noumenally an appearance may be termed ethical absolutism. To be sure, it is not ethical monism. If monism means the ultimate reality of only one principle, ethical monism will mean the reality of one of the ethical categories, either good or evil. But as good or evil can not exist one without the other, ethical monism as such is an impossibility. There is either ethical dualism where both of them are true, or ethical absolutism

where none of them is. When absolute alone is real, good and evil will be reduced to mere appearances. Of course this does not tamper with their phenomenal reality. Now if we are convinced that evil will be destroyed not by calling it an appearance but by fighting against it, absolutism need not lead to quietism. As eradication of evil is not an even but a process, morality will be a moment in the soul's approximation to reality. As Hegel says, evil is an incomplete and contradictory, though a necessary, stage in the movement of mind. The absolutist's position is generally dubbed as pessimistic and quietistic; but the logical analysis of it brings to light its underlying robust optimism. If we believe in the doctrine of degrees, this view becomes still more inspiring. There is room for development. As Leibnitz said, a sleeping monad can well become a waking monad. Nobody is barred from perfecting himself. We are always standing on an intermediate rung of a ladder from which we can come down several rungs or rise up to several rungs. It is in our hands to do such actions as will help us reach the ideal. The more progress we make on a particular path, the nearer we are to our goal. This inspires us with a hope. However downtrodden our place may be, we should never lose sight of the summit, but try to approach it with sincere effort. Eternal damnation is a chimera and every sinner has a future, nay a bright future, would he only try.

2, We next consider the view of the thesis. This is uncompromising ethical dualism. Here both the ethical categories viz.. good and evil remain real. The distinction between the phenomenon and the noumenon being unwarranted, reality of a thing means its absolute reality. The struggle between good and evil is never ending. We must observe that on this view, moral striving becomes meaningless. It is this view and not that of the absolutist that denies room for ethics. It again leads to thorough pessimism, because inspite of all our efforts, evil still remains there to mock at us.

3. The third view, the view of the antithesis. This takes evil as ultimately unreal though it is initially real. This is initial

dualism but finds its way back to the camp of the absolutist. There are personalists like Rashdall who hold that morality implies the real existence of evil. "The distinction between good and evil belongs to the real nature of things and not merely to appearance."[1] This explains his standpoint that denial of optimism is yet another postulate of ethics. The personalist's view looks like dualism. But in many cases along with the reality of evil there is a pious hope that some day the good will rise triumphant over evil. Various arguments are put forth to justify the initial necessity of evil. It is argued that a universe of unmixed happiness is dull and does not provide any opportunity to satisfy the instinct of combat. It is colourless without any invigorating spirit. If there is no evil there is the contingency that we will be parasites lazily accepting whatever comes to our lot. There are no choices, no preferences, no pleasures of satisfying wants. There is no real pleasure without consciousness of wants and no real justice without injury. War hath her victories no less renowned than peace. The very moral struggle is more pleasure-giving than the ultimate victory itself. The picture of the universe that is preferred is not mere virtue but vice there and virtue holding it by throat. This is tough-mindedness. As Lessing points out, if he finds truth he will let it go again, for the pleasure of pursuing it. In the sphere of religion, fear of death pressed man to God. If there is no pain. ugliness, sin, error, disease, death, in a word, no evil, who will care for God? Evil goads us on to the betterment of our lot and leads us Godward. Why whitewash the devil by calling it an appearance" Take it as real, fight with it, and in this you will not only progress but also get the credit of being a fellow-worker with God.

All this sounds fine argument but lame philosophy. There are mainly two difficulties.

(a) In the first place it is not explained what will happen if evil wins. It is believed that the ultimate victory belongs to God,however circuitous and hazardous the path may be. But

1 Rashdall: The theory of Good and evil, Vol. II. P. 244.

this is only a pious hope. For what guarantee is there that the finite God who seeks coöperation from his fellow-workers will ultimately win? What will happen if the struggle were to end otherwise? It is curious to note that this question remains unanswered.

(b) There are personalists who do not want evil to be completely crushed. James says that there is real God, real world, real evil, real multiplicity, real disappointments and a host of other real things. Now it is inconceivable that there is peaceful coexistenee between real God and real evil unless it leads to the reality of the struggle too. On the personalist's hypothesis it is hoped that in this struggle God will emerge victorious. But it is strange to find that the enthusiast of all these realities fights shy of the real end. For him the premises are real and cogent and he is full well aware that the inevitable conclusion also is real. But he does not draw the conclusion that God will win and that the evil will be no more. God with a thunderbolt in his hand is on the point of administering the mortal blow on his enemy; but even at that moment, James, this fellow worker of His, holds up God's hands and keeps the last act undone. He does not want evil to be destroyed; he is sorry that 'the business that began so importantly should have so singularly flat a winding up', and wishes that at least the curtain be dropped before the last act. An other thing is that the drama comes to an end inspite of the fact that the curtain is brought down for it is destined to end in the victory of God irrespective of the position of the curtain and the wish of some spectators that the denoument should never be witnessed. Good has meaning only on the background of evil and if evil is no longer there, goodness, badness and the struggle too, all come to an end. If evil is destroyed the result is absolutism. When God rises triumphant over evil, and evil is overcome the good also takes wings and suddenly instead of the victor God, James is confronted by the Absolute, his arch-enemy, whom he had carefully and with a ceremony entombed when he declared that multiplicity is the real picture of the world. So it no longer remains a mystery why James does not want the end to come but

insists that the process should go on for ever and for ever. This is just like saying that the river should find its course towards lower and lower planes but in the end should not enter the sea because that will be losing its individuality. It should stand at the shore ready to jump but actually should never mingle its waters with those of the sea. But will it really wait like this ? Will the conclusion be not real even if it remains to be drawn ? The conclusion is there when the two implying premises are given and need not be explicitly drawn. The actual drawing of the condition is only an epistemic exercise but the conclusion is already there constitutively and the epistemic act is not indispensable as regards its constitutive validity. So the personalist will have only two courses open to him. Let the struggle be indefinite and then it is irreducible dualism. If on the other hand he insists on the destruction of evil he will have to accept absolutism.

At the first blush it is likely that there arises a confusion between the first and the third views i. e. the view of the solution of the antinomy and the view of the antithesis. Both say that evil is not ultimately real, the one saying that it is transcended and the other saying that it is destroyed. Both agree that in the end evil no longer remains. We have to fight against it for unless we fight, evil will not, on its own, disappear. All this is real for the absolutist but only empirically. If the personalist is prepared to admit that this theological exhortation is phenomenal and has to be overcome in the end, it does not differ from the absolutist's standpoint. But no personalist will say so. The distinction between the phenomenal and the noumenal levels makes all the difference between the two stands. The personalist insists that the empirical world is the final reality while the absolutist is convinced that beyond this there is the absolute. The personalist will rest satisfied when the victim, viz, evil is vanquished and consequently the end of morality attained, (still holding inconsistently that it has not ceased to be a moral stage). But the absolutist will destroy not only the victim but also the victor and even the battlefield and would plead that the end will be attained only when morality is transcended.

Now as ethics aims at the eradication of evil which is phenomenal, the jurisdiction of ethics will be conterminus with that of evil. Hence ethics will work only in phenomena. Ethics hardly reaches the status of philosophy which takes the whole view. Thus it will better be called natural ethology than moral philosophy. Ethical life would be an endeavour to attain to good by doing away with evil and as such implies a ceaseless struggle between the two principles. It may be asked what will happen when the fight ends. If evil is vanquished ethics will have attained its end. But with the extermination of the last iota of evil, there is the disappearance of the science of ethics too. For ethics will cease to exist in the absence of evil against which it is fighting just as fire after consuming everything consumes itself for the sheer lack for anything to be consumed. But supposing that the conflict ends in the triumph of evil to the total annihilation of good, then also ethics as a science will have no cause for its existence. For when good no longer exists, who will fight against evil ? So in the absence of either element in the duality, viz., good and evil, ethics ceases to exist. Duality between good and evil is then the main supporting arch for the structure of ethics. The duality vanishes with the destruction not only of both the elements but also with that of either, because good and evil being relative terms, the one withdraws when the other is no more. Like Kilkenny cats they fight till each has destroyed the other. All this justifies the statement that in the noumenon where no sort of duality can be traced ethics has obviously no place. The moment the last trace of wrong is righted ethics becomes self-transcendent.

A. E. Taylor would not agree with this view. He says, 'there may not be progress towards fruition but progress in fruition capable of ever increasing enrichment..... '. For him moral progress does not lie in mere putting right of wrongs and so morality does not end with when every wrong is righted. We think that righting of wrong being a way of approximating to the moral end, moral life would disappear from the world in which there are no wrongs left to be righted. This stage in our opinion is reached at God. The only morality left for Him is to transcend

the last vestige of that life and become one with the absolute where morality no longer remains.

Others there are who raise their hands in horror at the utterance that there is absolutely no moral distinction in the absolute. "It is one thing to maintain that our morality is defective and inadequately represents the true and final aim of the universe; it is another thing to maintain that moral distinction of any and every kind is transcended in the mind of God and in the soul of the religious man who has managed to think himself out of the moral into the supermoral sphere."[1] Morality we agree is a human concept. By supermoral we mean that it is beyond our sphere of morality. But is not the same thing implied by saying that our morality is defective and inapplicable to God? That the absolute transcends each and every moral distinction which is incurably and irretrievably human, does not seem to be different from the position that insists that our morality is defective. We are not convinced when he says that denying all moral distinctions is to deny all objectivity to moral judgment and reduce all morality not only to appearance but to false and delusive appearance or that the talk about supermoral is to indulge in a new fashion.[2]

New moral striving comes to an end according to another line of thinking. According to Spencer obligation is there only so long as there is misadaptation. In the Spencerian New Jerusalem where there is perfect adaptation there is obligation. Nothing remains that ought to be done. There should not be any striving at this last stage. This according to Spencer is the sphere of absolute ethics. But this position is vulnerable. It can be asked whether perfect adaptation is ever possible. Can there be unmixed pleasure as Spencer the hedonist would want? The answer is doubtful. Then again, what is absolute ethics? When there is no striving what remains for ethics to do? It need not at all. Moreover to think that the approximation to the moral end is automatically achieved as evolution progresses is itself wrong.

1 Rashdall: The Theory of good and Evil, Vol. II, p. 269.

2 Ibid. p. 270.

Moral development does not keep pace with biological development even if morality is only a pursuit of pleasure, it is quite different. If in the course of evolution adaptation, i. e., lessening of evil and dominance of good is realising itself moral effort becomes superfluous. Again to maintain like Spencer that righting of wrong goes on through the habit becoming stronger through generations assumes inheritance of acquired characteristies, which itself is doubtful. To base a moral theory on doubtful biological principle is shaky. The Spencerian view is naturalistic ethics with a vengeance.

We shall reinforce the same conclusion from another direction, We shall see how goodness and badness of things drops out as our standpoint becomes more and more comprehensive. Things appear to be good or bad as they serve or obstruct a particular purpose. But as the purpose becomes more and more conprehensive things which were first condemned as had seem to contain some amount of good and they have their own appointed place in the scheme of reality. And at the last stage of comprehensiveness when nothing outside remains to be achieved, there is no question of serving a purpose or obstructing it. Consequently there is little sense in stamping one thing good and another evil. And from the absolutistic standpoint good person, right act or bad intention will become what logic calls descriptive phrases which only describe but apply to nothing. With the duality between good and bad gone, ethics follows suit. The phenomenality of ethics will remain true even if the problem of evil is shifted from man to God by making God struggle against evil. Here too as the struggle between the finite God and evil is going on in time, it remains true to say that ethics as a science is confined to phenomena. The first work of ethics is to carry us beyond evil; but the last work is to carry us beyond itself. This self-transcending nature of ethics will help us solve what James calls the paradox of our moral nature. He says regarding morality that though the pursuit of good is the breath of its nostrils, the attainment of good is its suffocation and death.

It may be asked: if evil is an essential requirement of the

science of ethics, is it not curious enough that ethics proclaims the annihilation of evil to be its finale? Is not this procedure analogous to the efforts of a man who cuts at the very branch of a tree on which he is securely standing? It is here the precedure of ethics is suicidal. The central paradox of ethics is that by the left hand it expels evil while by the right hand desparately clings to it. The science of ethics which exhorts us to destroy evil itself tries to remain aloof from the game for it can ill afford to lose evil. It prescribes laws to others but like Hobbes' sovereign would like to be above them. Morality is thus a physician that can heal everybody's wounds but its own.

The paradox of ethics disappears when we say that the goal of ethics is to transcend itself, and not merely to destroy evil. We shall proceed to consider how absolutism follows this line of thought. For the absolutist the absolute alone is real, everything else being illusory. Evil as evil does not find any place in the absolute. On the other hand good and evil, the two principles existing in contradiction with each other are necessary ingradiants of the empirical hierarchy. For the empirical world is a hierarchy where nothing is absolutely good and nothing absolutely bad, but everything is a mixture of both. What we regard as evil is not pure and simple evil but has an element of good in it though the little good it has is outflanked by evil. The proportion of good and evil in a thing determines its place in the hierarchy. As the one element increases the other decreases and we get a view of the scale of goodness from minimum to maximum with both the ends tending towards infinity. This can well be compared to the statistical conception of the normal probability curve. In the first place the majority of the population clusters round the mean where theoretically the good and the evil are equally distributed. The majority of our acquaintances are somewhat good and somewhat bad. there are few who are either very good or very bad and rarely anyone who is extremely good or extremely bad. In the second place, both ends of a normal curve are supposed to touch the baseline only at the infinity. It is where the asymptotes coincide and the distance between them vanishes altogether.

Roughly on some such analogy, we say that in infinity extreme goodness and extreme badness meet. It is the *terminus a quo* and *terminus ad quem* of the scale of goodness. Such a coalescence should be designated neither as good nor as bad. We may simply call this stage supermoral for the categories of good and evil are inapplcable to it. We should not be partial to goodness here by saying that, though beyond good and bad, the Absolute is in a sense good. For such a Bradleyan position will invoke a volley of criticism from a Rashdall. We should not be partial to goodness again by saying that only the path of the good will take us to the absolute, because any path relentlessly pursued leads us to the absolute. As Jñāneśvara says, any intense emotion towards God is capable of leading us towards Him. He cites illustrations of Śiśupāla who and Kamsa who reached God through the path of evil. Any genuine emotion or for that matter any line of approach persistently and sincerely followed finds its consummation in the union with the infinite. Taylor emphasises the same point when he says, " It is a besetting sin of an ethical writer that knowing that heaven can be reached along his own lines, to maintain that it can be reached only along these lines. Pure speculative thought and artistic creativity may lead to religious experience independent of Morality. "[1]

Keeping in view the hierarchical nature of good and evil we may refer to two theories pessimism and optimism which are based on a wrong view of the distribution of good and evil in the universe. Pessimism and optimism are rival doctrines the first of which asserts the predominance of evil in the world and the second either predominance of good or a hope of final victory over evil. More often than not the theories are associated with the pleasure-pain aspect of experience and the advocates put forward their own pleas in support of their theses. But there is no reason why the theories should be associated with this aspect alone. In fact they should cover all aspects of experience so that pessimism should not mean mere predominance of pain but predominance of evil as such,

1 A. E. Taylor : The Problem of Conduct p. 482.

be it physical, logical, moral or a esthetic. Those who find predominance of truth, beauty and goodness are optimists and those who find predominance of error, ugliness and sin are pessimists. Now the relative nature of good and evil seems to lend support to these theories. The food of one is the poison of another. The situation which looks optimistic to a pleasure-seeker appears just the opposite to one who cries 'better madness than pleasure'. To a person everything seems to be smooth, while for another things seem to conspire against him for they constantly thwart his purposes. He may expect good everywere and because he finds in many places evil instead of good, his spirit revolts. That is why the amount of evil seems to him more than that of the good. "Such persons vie with each other in the darkness of colour with which they picture the world." But though there is no theoretical justification for asserting more evil in the universe as a whole, maintaining the predominance of either good or evil is a mistaken approach, once we accept that both of them are there, the one increasing in one direction and the other in the other. The picture of the universe undergoes a kaleidoscopic regrouping when seen through this theory. The verdicts of both pessimism and optimism are based on short-term views. From the observation of some cases the protagonists of these theories illegitimately try to jump to all. To put it in other terms, they have not taken a representative sample of reality to base their conclusions on; or their sample size is too small for the population to give any statistically significant results. The real meaning of optimism is that we can approximate to the absolute whatever may be the line of approach, while real pessimism would be to suppose that we are eternally doomed.

We shall now pass on to the origin of evil. Of all the theories, theism can not explain the problem of evil. If God created the world, why did He create evil also ? Various explanations are offered. Rashdall says that as a metaphysical fact it must be admitted that God created bad souls. He hastens to add that God creates evil to appear as a means to an ultimate good....without on that account ceasing to be really bad. Rashdall's whole endeavour is to acquit God for having created evil. We must give

him the credit for being consistent in this argument, for he admits that evil is evil after all though it serves good. But if evil serves as a means to ultimate good is it really evil ? Does it not cease to be so ? It has an element of goodness; and furtherance of greater good is itself that goodness. Another point which he makes is that it is man who alone creates evil as an end.Thus the responsibility is fastened on man- a creature created by God with all the bad tendencies he exhibits. Now if God is the author of all good and bad tendencies in man and if God fore-knew (for Rashdall's God is omniscient) that man will misuse the freedom given to him, the vicarious responsibility goes to Him. Rashdall analyses three alternatives out of this tangle. Firstly we may deny benevolence to God. God created evil souls though, as omnipotent, he could well have refrained from doing so knowing full well that the evil soul will misuse freedom. God who was all-powerful created evil so that poor man was compelled to engage himself in a life-long struggle against evil. But to say that God is not benevolent does not appeal to Rashdall. The second alternative is to deny Him omniscience. He cites James's treatment as an example. James says that though God does not foreknow what man is going to do, He is powerful and can counteract and nullify man's action. But Rashdall says that this theory does not claim any superierity over his own theory because if individuals persistently choose evil which God can not foresee, this will defeat His purpose. Thirdly he proposes a union in a being of absolute goodness with limited power ; in a word, he denies omnipotence to God. God created evil because he could not help doing so. His position is not in the line of true theism, because all theists are not prepared to surrender God's omnipotence to save his goodness. They will mostly try to preserve both. Such a position provokes controversies. Philosophers have broken their heads through the ages in solving the question how God can be both all-powerful and all-good.

By modern writers the question is handled in a novel way. We shall consider three views representing the modern trend. Flew at the beginning of his essay ' Divine Omnipotence and Human

Freedom '[1] confronts us with a dilemma with the conclusion that God can not be both all-powerful and all-good. He does not accept the free-will-defence of God's position which tries to defend both all-powerfulness and all-goodness of God on the hypothesis that God did not create evil, but that He only gave freedom to man. He next contends that there is no contradiction in suggesting that omnipotence might so arrange His creation that all men in fact always would freely choose the right. This statement of Flew is itself liable to two interpretations. If we stress the first half of the statement viz. Omnipotence might so arrange His creation, we get determinism. And if the last latter part is emphasised viz., all men in fact always would freely choose the right, it amounts to indeterminism. The first part speaks of the arrangement by omnipotence, the second part of free choice by the agent. Flew justifies this from the argument from the Paradigm case: Murdo marries Mairi of his free will. Now the fact that people foreknew what was going to happen to Murdo and Mairi does not contradict that Murdo freely chose Mairi. This argument proves, by parity of reasoning, that though God foreknows a certain act, it does not mean that man has not chosen it freely. So argues Flew. Against this we may point out that what Flew says about Murdo and Mairi is true only so long as people only knew what Murdo and Mairy will do. Murdo will not remanin free if people try to interfere by arranging certain conditions in Mairi's favour or otherwise. Flew says that not only freedom and prediction are not incompatible but 'Omnipotence might have, could without contradiction be said to have, created people who would always as a matter of fact freely have chosen to do the right thing![2] But the introduction of the phrase 'freely chose' does not change the situation. Keeping the argument from the Paradigm case in our mind we must say that God's mere knowledge as an outsider about what people are going to do is one thing and His having arranged conditions for their always choosing right is quite another. Man's freedom may be compatible with the first position, but certainly not with the

1 New Essays in Philosophical Theology, pp. 144–169.

2 Ibid, p. 152.

second. In other words, it might be maintained that freedom may be compatible with His Omniscience but definitely not with His Omnipotence. In fact Flew admits that such an objection is possible. People will argue that if God puts us all time under a spell so that nobody can choose a wrong, that is not real freedom. Under this Hypnotist God of Predestination it is not possible to defend freedom. It is not the question whether man is acting rightly or wrongly, it is a question whether he is acting of his own free will.

Flew's answer to this is that the *meaning* of some phrases such as 'acted freely' or 'had a choice' was not fonnd contradictory with God's having arranged all things in a certain way. He anticipates such an objection to the Paradigm case itself. Some body may say that Murdo marries Mairi because his glands compelled him to act the way he did. To this Flew answers: This is not so, for it assigns only a, and not presumably the only pre-condition of Murdo's action. But what about God's case? He not only gives a, but presumably the only precondition in His having arraged all things Himself. This amounts to predestination and clearly implies that man is not free. If it is said that all people for all time are under the spell of that Great Hypnotist and that they do not know that they are carrying out His suggestions, obviously for all practical purposes they are as if free. That means, man is determined not merely to carry out His suggestions but equally determined to feel himself free. On the background of hypnotism, the 'choice' as well as the feeling of freedom are all drama within a drama.

W. D. Hudson constructs a counter-argument from the Paradigm case to defend theism. 'Suppose Smith reeled over a cliff solely as a result of being pushed in the back by Jones, would anyone think, it made sense to describe this event as both a voluntary action of Smith's and as caused by Jones'? This counter-argument shows that there are actions which can not at the same

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W. D. Hudson: An attempt to defend theism. Philosophy Vol. XXXIX, January 1964.

time be described as free and caused by another self. Now the theist's contention is that 'God is a self who stands in personal relationship to other selves;' and if so, it is difficult to accept that 'a situation which it would make no sense to say existed between human selves could exist between God and man.' If it is insisted that in spite of God's prearranging the conditions, man is free, Hudson remarks that this can not be so because being wholly determined by another man, is being divested of the defining characteristics of a self. This line of argument is correct; but it does not entail the acceptance of theism on our part. We have also pointed out that predestination and freedom of man do not go together. Hudson suggests that the 'all-power attributed to God is invariably all-power in goodness. This is a qualified sort of all-power and one's conception of it will be determined by what one takes to be the highest good'. Though we agree with this, we very much doubt whether such 'limited all-power' is real omnipotence of God. Theists may not agree with this limited omnipotence.

J. L. Mackie in his paper on Evil and Omnipotence[1] also suggests that there is no valid solution of the problem of evil which does not modify at least one of the constituent propositions: God is omnipotent, God is wholly good and yet evil exists, in a way which would seriously affect the essential core of the theistic position. Regarding the solution offered by those who say that evil is due to God's having given freedom to man, he asks: If God created persons who sometimes act freely and rightly, it was not logically impossible to create men who always acted freely and rightly. We may remark that this is going back to Flew' suggestion that God may pre-arrange conditions and still man may act freely. Mackie's comment on God's not creating such men is that the very fact that God failed to avail himself of the opportunity to create such men militates against his omnipotence. The argument seems to be cogent. Mackie then considers one more solu-

1 Mind, No. 254, April 1955, pp. 200–212.

tion of the paradox of omnipotence. It might be argued that the omnipotent Being created things which he could not subsequently control. This means that God at one time had unlimited power and as such assigned independent power to act to certain beings. But then His unlimited omnipotence suffered a check. This limitation or check is itself a result of previous unlimited power. So Mackie consistently concludes that we can not ascribe to any continuing being omnipotence in an inclusive sense. He then suggests a way out; and the way is to make God not a continuing Being but to put Him out of time; for unqualified omnipotence can not be ascribed to a being who continues through time. But then what can we mean by saying that this God who is out of time gave man freedom which was uncontrollable? Mackie himself asks whether omnipotence or power of any sort be meaningfully applied to him. We may remark that this is just like Kant's noumenal self which is out of time and which poses to determine actions of the phenomenal self which is in time.

If God and evil both are treated as moments in the Absolute, then there is no struggle. Theism gives prominence to good and naturally evil remains inexplicable. No wonder therefore if the problem ef evil is a crux to theism. In order to explain evil, God will have to be relieved of one of his perfections. And then He does not really remain God. In this way is the problem of evil created. In fact good and evil may be taken to be twin principles demanding parity. The logic of theism must lead to dualism and if equal treatment is given to both the rival principles, there will be no occasion for a contest for superiority between them. Why take God to be the only reality and evil a problem? Both are realities; still none of them is an ultimate reality. They stand on a lower level than the Absolute. In order to reconcile between God and evil we will have to surrender the strictly theistic premises.

The solution of the problem of evil suggested by the personal idealists throughout takes the line of postulating a finite God, who lacks either benevolence, omniscience or omnipotence. James's God is omnipotent but not omniscient. He can act but can not

(fore)see while Rashdall's God can (fore)see though His powers are limited. He is omniscient but not omnipotent. These concepts resemble lame and blind men and only their union can justify the title God. Can we utterly break omniscience from omnipotence ? As applied to God the terms become synonymous. Omnipotence which is all-power includes the power of fore-seeing. Similarly it is not less correct to say that omniscience involves omnipotence. For will omniscience be omniscience if the power aspect is excluded from it ? Kant's good will is not only good intention but a resolute determined effort. God worth the name can not be finite in the sense of wanting these characteristics. Such a being can only by an abuse of language be called God. God is really on the point of being infinitude itself. For Him the evil elment is almost extricat-*ed*, or conquer-*ed*. We may therefore talk of a perfect God. God and evil may even be taken to be contraries so that when God is, evil is not. God represents perfecet goodness. The good here can be said to be the highest good with only a vanishing limitation. At this stage as evil has almost disappeared, the grim and bitter conflict with evil finds no place. What struggle can there be between maximum conceivable goodness and minimum conceivable evil ? Evil is at this stage passing into nothingness. To talk of God's expectation of man's help in His struggle against evil is more unconvincing still. For how can He, who has reach-*ed* the other shore cry out for help from those who are caught in the swirling waters of a whirlpool ? The God who requires man's help for ultimate victory over evil is not a God who commands our adoration. As we accept the doctrine of eternity of creation, the problem how evil arose, does not arise. We have to understand evil and transcend it. We know that the absolute appears as the finite, how and why we do not profess to know. " Śaṁkara ignores the insoluble problem or answers it roughly and incompletely — the problem of the origin of Māyā or its explanation. As Christians we also do not know where the devil comes from ".[1] And there the problem ends.

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1 R. Otto : Mysticism, East and West, p. 93.

AGONY OF THE SEEKER

Smt. Kumud Ogale, M. A.

Let me have the lantern
Sent me by thee, My Lord—
The seeker can search Thy path.

I can hear Thee
In the songs of sea,
In the dance of rain drops.
And in the humming of bees
I can hear Thy Bells ringing.
Still I am blind to Thee
My Lord, Remove
This curtain of thy Beauty
That keeps me away from Thee.

Yes, Thou art in the smiles of innocents
In the visions of the great saints
With miseries of the poor bud
With fine arts and with crystal of dust.

Thou art so near still far afar !
Still I am blind, My Lord
Remove this curtain....
The unbearable agonies of present unrest.

I know, this world is an illusion
Full of dreams and of visions
All the love, mere bubbles
The arts, intoxicating wines
They all should come to Thee, My Lord.
Still I am blind
Remove this curtain of illusions and dreams
Let me have the lantern
Sent me by Thee, My Lord
To remove the darkness
Filled over the sky all around.

* * *

THE RELEVANCE OF RELIGIOUS EXPERIENCE TO PHILOSOPHY

Dr. S. N. L. Shrivastava
M. A., D Litt

In his book *My Philosophical Development*, Bertrand Russell writes on the very first page that one of the sources of his original interest in philosophy was his anxiety "to discover whether philosophy would provide any defence for anything that could be called religious belief, however vague" and adds that after thinking about the problem during adolescence "in solitude and with little help from baoks", he "came to disbelieve first in free will then in immortality and finally in God". Philosophy brought Russell to a disbelief in God. Shall we then take it that belief in God is philosophycally indefensible? Yes, if Russell's method of philosophizing is the only valid method of philosophizing; No, if it is not the only valid method and another approach in philosophy, more broad-based than Russell's is also admissible.

Philosophy is a rational interpretation of human experience at its highest and best. But philosophies differ in choosing to bring within their purview different ranges of human experience. Not every philosophy takes human experience at its widest expanse. Russell is an empiricist *á outrance*. For him there is nothing besides sense-data. Naturally, a philosophy with this commitment will rule out *ab initio* from its purview any data other than the empirically given sense-data. Such a philosophy has, in fact, no right to make any pronouncements on extra-sensorial or trans-sensorial or trans-empirical data of experience. But usually this wise restraint is not exercised by the empiricist philosophers. They overstep the bounds of their own propriety and have the hardihood to declare that the data of trans-sensorial experience are illusory or false or doubtful, and so on. Within the framework of a thorough-going empiricist philosophy, then, it is certainly not

possible to find a defence of our religious beliefs which are *ex hypothesi* trans-empirical and if Russell could not find it there, there is nothing to be surprised over that.

Our religious beliefs could only be verified in *religious experience* and philosophy as an interpretation of *total* human experience would be untrue to its vocation if it left out of its purview this specific form of human experience. Philosophy does not become a whit less philosophical by enlarging the limits of its purview beyond sense-experience so as to include the super-sensible and the mystical. Even then philosophy will retain its essential function of giving a coherent and rational interpretation and undertaking a critical assessment of the data experienced. A philosophical study of religious experience is not worth the name of 'philosophical' if it is not rational and critical. There is then no antagonism between philosophy and religion and this statement should be taken with the caveat that 'religion' relevant to philosophy means *religious experience or mystical experience* and not any body of dogmas or unfounded beliefs.

Mystical experience is the proper source of our knowledge concerning religious truths. It is the mystic who brings to us "authentic tidings of invisible things." But how can they, it will be asked, who are not themselves mystics or have themselves enjoyed the mystic experiences, vouch for the authenticity of the affirmations of the mystics? Professor W. T. Stace in his book, *Philosophy and Mysticism*, answers the question. The utterances of the mystics, he points out, have such a special appeal that they draw out a responsive echo even from the souls of those who are not themselves mystics because the mystical faculty, "the faculty of divination" is in some measure. howsoever dormant or undeveloped, present in all. The mystic is not a strange creature altogether. He differs from the non-mystic in the development to a higher degree of the faculty of divination which all men normally possess in some measure. There is a normal religious experience which is organic to human experience as such. If this normal religious experience with what Otto has described as

its 'numinous' character were not an inelienable part of human experience as such, religion would long since have lost its hold on mankind.

About the widespread presence of religious intuition, Dr. A. C. Ewing's observations are pertinent: "We must not suppose this intuition" he tells us," to be limited to a few great mystics; it is in some (though a much lesser) degree possesed by the plain man who says 'I cannot prove, but I feel there is a God'. when in saying this he is really sincere. By 'feel' he does not mean 'have an emotion'. The word is only a synonym for 'believe' or at least for some particular way of believing... ....Intuitive religious conviction has been so widespread and such a dominating factor in the thought of many, we might indeed say 'most'. who were in other respects obviously among the greatest and and best of mankind, and so much the basis throughout history of a whole extraordinarily persistent, fertile and fundamental side of life and thought as to constitute a strong prima facie case for the view that there is at least a great deal in it."[1]

About the importance of taking mystical experience within the purview of philosophy and the general presence of the mystical sense, in some measure or other. Prof. C. D. Broad has written as follows:—

"There is one thing which speculative philosophy must take into most serious consideration. and that is the religious and mystical experiences of mankind. These form a vast mass of facts which obviously deserve at least as careful attention as the sensations of mankind. They are of course less uniform than our sensations; many people, of whom I am one, are practically without these experiences. But probably most people have them to some extent, and there is a considerable amount of agreement between those people of all nations and ages, who have them to a marked degree.....It seems reasonable to suppose at the outset that the whole mass of mystical and religious experience brings

1 A. C. Ewing: *The Fundamental Questions of Philosophy*, p. 240.

us into contact with an aspect of reality which is not revealed in ordinary sense-perception, and that any system of Speculative Philosophy which ignores it will be extremely one-sided."[2]

"Though a religious man" Prof. G. Dawes Hicks has pertinently observed, "may leave philosophy alone. the philosophic inquirer cannot leave religion alone. It is the business of philosophy to interpret, so far as may be, the world of human experience in its entirety; and were any considerable sphere of that experience excluded from its survey, philosophic investigation would be frustated *ab initio.*"[3] In this totality of human experience, gathering mass and volume through countless generations of human beings, lie embedded, not only the concepts of natural science but also the revelations of artistic genius and the affirmations and deliverances of the spiritual experiences of saints and sages.

The Verification of Religious Truths

Contemporary philosophical thinking, in so far as it has been wedded to the empiricist stand-point, has been for some time past, under the magic sway of Logical Positivism, particularly of its principle of verification. Logical Positivism is perfectly right and logical in insisting on verification as the one ultimate criterion of truth, but totally wrong and illogical in insisting that every truth must be verifiable in sense—experience. Using their own pet phraseology. we may tell the Positivists that it is "nonsense" to insist that religious truths must be verifed in sensory experience and that because religious propositions cannot be verified in sensory experience. they are neither true nor false but meaningless. A truth pertataining to any specific province of human experience can only be verified in that specific province of experience and not elsewhere – aesthetic truths in aesthetic experience and religious truths in religious experience as much as scientific truths in scientific experience. "Spiritual things" said St. Paul, "are spiritually apprehended".

2. *Contemporary British Philosophy*, Vol. I, pp. 80, 99 f.

3 G. Dawes Hicks: *Philosophical Basis of Theism*, pp. 18-19.

Faith or Experience?

Much of the doubt concerning the validity of religious experience is caused by the use of the word 'faith' in connection with it. Amongst English writers on philosophy of religion it has become usual to use the phrase "religious faith" where "religious experience" alone would have been appropriate. 'Faith' has always been contrasted with 'knowledge'. Tennyson in his *In Memorium* pointedly suggests this contrast in the following words addressed to God:

.....whom we that have not seen Thy face
By faith and faith alone embrace,
Believing where we cannot prove.

We can hardly disagree with Bertrand Russell when he says: "We may define 'faith' as a firm belief in something for which there is no evidence. Where there is evidence, no one speaks of 'faith'. We do not speak of faith that two and two are four or that the earth is round. We only speak of faith when we substitute emotion for evidence."[4]

But when some writers use the phrase "religious faith" they do not really mean what Russell has indicated in the definition given above but something totally different. John Baillie, for example, identifies faith with "the cognitive element" in religious experience and characterizes it as "a mode of primary apprehension." The following quotation will amply bear this out:

"The reason why we must not say that faith is *based* on religious experience is that religious experience, if it is authentic, already *contains* faith. Faith is the cognitive element in it, on which the accompanying emotional and volitional element are utterly dependent. The other way of speaking and thinking has given rise to so strong a reaction against it in the minds of many contemporary theolgians, not least those of the Barthian

4 B. Russell : *Human Society in Ethics and Politics*, p. 203.

school, that they will not allow themselves to speak of 'religious experience' at all. But while fully sharing their reasons, I cannot agree with them in this result. Faith *is* experience but, like all veridical experience, it is determined for us and produced in us by something not ourselves. We cannot make ourselves believe and we should not try. If it is veridical at all, faith is the gift of God. On the other hand, instead of speaking of faith as a mode of experience, I am equally willing to speak of it as a mode of primary apprehension."[5]

Now, if what is intended to be conveyed by the word faith is 'the cognitive element in religious experience' or 'a veridical experience' in itself or 'a primary mode of apprehension', why make confusion worse confounded by using the word 'faith' at all with its long and inalienable association with something believed in without evidence and something opposed in nature to knowledge or cognition? It would be conducive to a clearer understanding of the subject if we did away altogether with the use of the word 'faith' in any philosophical discourse about religion or religious experience.

The Rational and the Non-Rational in Religious Experience

Religious experience will have a claim to be considered by philosophy only if it is a primary mode of apprehension, a mode of *Knowing*, and not simply a peculiar *feeling* or some other type of irrational experiencing. By overemphasizing the non-rational element in religious experience, some writers have given a contrary impression which is rather misleading. That there are feelings and emotions in religious experience cannot be denied, but these cannot be taken to constitute the *essence* of it. They are derivative, they arise in response to the *awareness* of Something, the *awareness* of a Transcendent Presence, about which, as Otto has pointed out, 'HOLINESS' or 'the Holy' could be a category of interpretation and valuation peculiar to it. Otto has himself been criticized for having made his own account of religious experience slant more

5 John Baillie: *The Sense of the Presence of God*, pp. 65–66.

towards the non-rational than the rational. Prof. G. Dawes Hicks, for example, says :

" I am unable, then, to look upon Otto's attempt sharply to distinguish what is essentially characteristic of religious experience from the rational and the moral as any more satisfactory than other attempts of a similar kind have been.....Otto's way of taking the 'numinous' as purely non-rational and the rational as consisting merely of concepts, involves an abstraction which precludes him even from so much as indicating any middle term by which to bring them into union. Treat the 'numinous' as strictly non-rational, and it is simply incomprehensible how it could ever be clothed with the ideas of goodness, mercy and love. "[6]

Otto does indeed give prominence to what he calls the 'non-rational' elements in religious experience, but what precisely he means by the non-rational must be clearly borne in mind. He does not mean by the non-rational the infra-rational or something so opaque to reason that it could never be articulated through rational concepts. Even the mystic's 'ineffable', he tells us, " does not really mean to imply that absolutely nothing can be asserted of the object of the religious consciousness; otherwise, Mysticism could exist only in unbroken silence, whereas what has generally been a characteristic of the mystics is their copious eloquence. "[7] He is definitely inclined to " count this the very mark and criterion of a religion's high rank and superior value that it should have no lack of *conceptions* about God; that it should admit knowledge—the knowledge that comes by faith of the transcendent in terms of conceptual thought....."[8] What, then, does he mean by the non-rational ? By the non-rational he means the supra-rational. When Otto says that the elements of religious or numinous experience are non-rational, he does not mean to say

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6 G. Dawes Hicks : *The Philocophical Basis of Theism*, pp. 139–40.

7 Rudolph Otto : *The Idea of the Holy*, p. 2.

8 *Ibid*, p. 1.

that these elements cannot be articulated through rational concepts, but this that even when done so, they would immeasurably be exceeding our human restrictions and limitations; they would carry with them an overplus of meaning. Granting the possibility of religious experience being expressed in rational terms, Otto asks us " to be on our guard against an error which would lead to a wrong and one-sided interpretation of religion. This is the view that the essence of deity can be given completely and exhaustively in such ' rational ' attributions as have been referred to above and in others like them. "[9]

The Meaning of Revelation

While it is perfectly legitimate and desirable to include religious experience within the purview of philosophy, philosophy must relentlessly rule out of consideration miraculously attested revelations. Experience germane to philosophy can only mean universal human experience.

To admit special revelations vouchsafed to specially chosen men which they and they alone could experience, is to admit something with which philosophy can never have anything to do. The genuine mystical experiences recurring all down the ages and experienced all the world over are, for the purposes of philosophical study, the only genuine revelations of divine truths. Revelations alleged to be beyond rational understanding are *eo ipso* ruled out from any rational consideration.

Finally, it may be pointed out that though philosophy will admit within its purview religious experience, it will not abdicate its function of critical analysis and assessment of these experiences. In a philosophical study of religion, religious doctrines cannot escape being subjected to a critical examination and logical difficulties will not be glossed over.

Let religious experience come within the purview of philosophy, but let the philosopher deal with it *qua* philosopher, subje-

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9 *Ibid*, p 2.

cting it to critical analysis and assessment. If he does that he will succeed in dislodging from the minds of men that suspicion against religion about which Immanuel Kant wrote the following words in the *Preface* to his *Critique of Pure Reason*:

"When religion seeks to shelter itself behind its sanctity, and law behind its majesty, they justly awaken suspicion against themselves, and lose all claim to the sincere respect which reason yields only to that which has been able to bear the test of its free and open scrutiny."

* * *

Cosciousness of Sin

A consciousness of our own sins might enable us to realise God, as it did in the case of Augustine. Augustine led a very sinful life in the beginning, and so his mother Monica went to her teacher St. Ambrose, and asked him in what way her son could be saved, and she began to shed tears. Then St. Ambrose replied, "Weep not my Sister; the child of these holy tears shall never perish." And we know that St. Augustine became the second founder of Christianity. Having led a life of sin in the beginning, he later became one of the great saints of the world. So even a consciousness of our own sins, provided we mend our ways and never return to the bad life again, provided we go forward courageously on the path of virtue, then, that consciousness will serve as a sure incentive to the consummation of our spiritual life.

—Dr. R. D. Ranade, P. G. H. p. 23.

ORCHARD

Prof. **M. N. Joshi**

This is the prolific soil of ours
Tilled by the heavenly hands,
Manured with stiffling odds,
And watered by His celestial mercy.
Here grow our souls in countless numbers.

Some seeds are puissant, others pitiable
While a few, lovely, but fleeting;
Some plants adorn themselves with buds of lasting fame.
The others are nipped in the bud!
But rich plenitudes they present,
And what a wondrous variety!

In this unending harvest some plants are reaped.
Others produce the seeds for feeding the future.
A few are transplanted.
What a colossal process!
No time to brood and measure.
Behold the seed, foliage, a reddish fluid
Tendril so tender, and flower so fresh.
Only the gifted few come to fruit!
How lovely this orchard is!

We are all plants here
Watered by his mellifluent mercy.
Sweeping odds manure us.
Some of us never never come to flower, let alone fruit!
Some are nipped in the bud.
While some into sour grapes grow.
Others are apples and the apple of His eye.
Here are the strange oranges.
Behold the ripest fruit falling first,
The rest decompose by their deeds.
How queer these vying plants!
They wrangle and wrangle for growing over others.
Lovely but varied is this His orchard.

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MORAL ATHEIST Vs. IMMORAL THEIST

Dr. A. G. Javadekar
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There are two principles on which men could be classified. One is the principle of devotion to God and another is that of moral behaviour. According to the first principle men may be either devoted to God or they may not be so devoted. And according to the other, men may be either well-behaved or ill-behaved. Combining these two principles we get four classes of men as following:—

(A) Men who are both well-behaved and devoted to God (सदाचारी भक्त).

(B) Men who are devoted to God but are ill-behaved (दुराचारी भक्त).

(C) Men who are well-behaved but not devoted to God (सदाचारी अभक्त).

(D) Men who are neither well-behaved nor devoted to God (दुराचारी अभक्त).

If we are to compare these classes of men and put them in a sort of valuational gradation, there would be a general agreement to rate those men as the best who possess both the kinds of meritoriousness of good moral behaviour as well as devotion to God. Again there would be unanimity of opinion regarding putting at the lowest rung of valuational ladder those that are neither morally good nor devoted to God. Thus the former of these two classes are doubly praiseworthy, while the latter are doubly condemnable. Thus men of group (A) above are universally preferable to those of group (D).

For more or less the same reasons the class (A) is preferable to class (B) or (C). Men who are both morally well-behaved and also devoted to God are certainly preferable to those who possess only one of these qualities.

Similarly men belonging to either of these classes (B) or (C) are preferable to those of the class (D), for the simple reason that, while the class (D) possesses no merit, those belonging to either (B) or (C) class possess at least one point of merit. To be either well-behaved or to have a devotion to God is better than not to have any of these virtues.'

The real question arises when we want to decide the gradation between the classes (B) and (C). Here are two classes of men: one morally well-behaved but averse to the devotion to God, and another devoted to God but not abiding by the principles of morality. If we put this question of preference of one of them to general voting, we will find opinion divided on this. Some would hold fast to the view that it is not of much consequence whether a person believes in God or not so far as he is given to moral behaviour. While others would think that what ought to count in a person is his devotion to God and not his mere moral quality. In all probability majority would rate persons of good moral character as superior to those who are only devoted to God. We do actually find men who have a great faith in God and yet they are morally very indifferent or are even extremely immoral. In the name of God many atrocities have been actually committed. There have been Thugs and Pindaris who have paid oblations to Gods and Goddesses before they proceeded on looting and murder. There have been 'religious' wars in which people belonging to different faiths have committed mass murders of one another. In order to secure religious conversion or proselytising, all sorts of methods have been used including threatening and deceptive humanitarian activities with ulterior motives. The so-called sacred places of worship have often been associated with all sorts of sins including prostitution in the name of God. In some cases of religious sects as Śāktas and Vāmācāras, sex has become another name for religion.

In the face of such facts it is but natural that there should be a reaction against any form of religion. Any normal person with a general moral sense would rather have morality than such

religion abounding in sinful immorality. Men do not come to hate religion without reason, when they see that it is a feeding ground for the beast in man. It often acts as a divine camouflage to cover the demon in man.

What has the Bhagavadgītā to say on this point? The following two verses are relevant to this :

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि मः ॥ IX.30
क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ IX.31

In the opinion of the Gītā even if a person is extremely ill-behaved, given that he has one-pointed devotion to God, he must be looked upon as a saint as he is indeed on the right path. He would very soon become righteous at heart and that would result in his enjoying eternal peace. Śrīkṛṣṇa assures that his devotee will not perish.

This opinion of the Gītā extolling a morally condemned person for the one reason of his being extremely devoted to God appears to go against the common demand of moral conscience. Is it not true that a person without religious aptitude can be accepted by society, but one without moral sense can never be tolerated? One needs at least to be a gentleman, let him be an atheist. Thus the Gītā's softness for a person of avowedly bad conduct, because of his mere devotion to God, appears *prima facie* to be misplaced.

But could Śrīkṛṣṇa be wrong ?

The problem is much more profound than what appears on the surface. The opposition here is between the *mere moralist* and the *true religionist.*

There are mainly two reasons why religious devotion is preferable to anything including moralism. The one reason is that morality is not a self-complete autonomous system. Another reason is that morality is not enough to lead the highest life that a man is capable of.

There are systems of Ethics which have no need for religion. Such atheistic Ethics may take the forms of pragmatism or utilitarianism, materialism or naturalism, hedonism and altruism, scientism and humanism. Such forms of social philosophy as secularism, democracy, socialism and communism favour atheistic Ethics.

Man's moral behaviour is attempted variously to be explained in terms of man's physical nature or biological, psychological or social nature. Thus man is looked upon as a part and parcel of material environment outside him. There is no principal in him, other than matter. On such a view it follows that religion or belief in spiritual principle is nothing less than illusion. The only ideal that man can legitimately have, in consistency with his nature, is his physical well-being. There is pleasure in sensuousness. Prudence lies in maximising this pleasure for the individual through the instrumentality of social pattern and multiplication of useful goods.

As a product of biological process of evolution man's good lies in the continuation of the struggle for existence, and it is the duty of each man to participate in the war of clashes of interests and thus help to hasten the process of revolution by destroying the decaying social order yielding place to the new.

Man's reason has emerged in the process of evolution as an efficient instrument in a successful struggle for survival. It helps him to understand the environment and make such adjustments to it as would help his well-being. The good of man consists in using his reason to seek the practically successful ends. Those acts which help him to survive and enrich his life alone are good. It is the utility that is the criterion of the goodness of an end. Man's pleasure decides what is useful. Hence moral goodness is no other than the promotion of pleasure for the individual or of society. Some may regard the individual pleasure as preferable to the general. Others may prefer the pleasure of society in general to that of the individual.

Man is essentially a social being and he can utilise his intellect in the service of society. From the intellectual point of view there is no method better than the empirico rational and no truth greater than the scientific. Therefor the best thing for man is to organise society in terms of the scientific achievements. The essence of humanism or humanitarianism consists in leading a life of human welfare. For it, the human values are of the central interest. Its aim is to lessen suffering and increase general welfare by following the scientific methods. Humanism consists in a semi-religious, intense emotional devotion to social reform. Humanity, and not God or Nature, is the Great Being worthy of real worship. The humanist way of life is a shared quest for the good life, which good is earthly or secular, and not any transcendental or supra-personal, or otherworldly. Nor does the human good consist in any type of asceticism or a life of denial. There is no sin in positively enjoying the legitimately acquired worldly goods. A good life is not a life of wants, but one of fulfilments, not again merely of unilateral duties but of the enjoyment of rights.

It follows that a life of the spirit of intuitive experience or mysticism, a life of pessimistic denial is not unscientific and irrational, but also a life of delusion and misplaced faith.

The whole contention of the moralist atheist therefore is that religion or belief in God is at once unscientific, irrational, superfluous, useless, illusory and harmful. That morality alone is sufficient and that is the only highest life that is humanly conceivable.

The Gītā does not approve of this position. For it, a truly religious life is far from harmful or useless. Religion is neither superfluous nor illusory. Nor is it irrational or unscientific. In its opinion religion is higher than morality, and yet is the only source of perfect morality. This contention could be slightly elaborated as follows.

According to the religious or the spiritual view of life, scie-

ntism is a distorted and a narrow view of the nature of human knowledge.

Though the empirico-rational method of knowledge is of great importance in many fields of enquiry of the day to day world, that method does not cover the whole field of human knowledge. It is certainly legitimate within its sphere, but it cannot be given authority in spheres where it does not and cannot apply. Such extension of the scope of the method is unjustified and irrational. There are regions of human experience which are not amenable to sense experience or ratiocinative method of knowledge. Authoritarianism and mysticism are legitimate methods of knowledge where ordinary experience and finite reason fail. Religion upholds extraordinary perception of the nature of *yoga* or *Prātibha Jñāna* in the cases of spiritual knowledge. Even in ordinary knowledge intuition or immediacy of a certain form is recognised to be a part of both the perceptual as well as the rational knowledge. The recognition of values and appreciation of certain tastes in the various fields of human experience become possible through intuition. Knowledge of '*dharma*', '*Ātman*' and such extraordinary objects is possible through higher forms of intuition. Thus unthoughtfully to extend the sphere of the limited scientific method to cover all knoledge is nothing less than dogmatism. To say that religious knowledge is the only form of knowledge is to be dogmatic, but to claim that the empirico-rational scientific knowledge is the only form of knowledge is to subscribe to a worse form of dogmatism. The deductive and the inductive forms of rational inference may cover the narrow field of logical enquiry, but they do not cover the whole field of epistemology and methodology.

For the same reasons human nature cannot be confined to its instinctive and intellectual aspects. Nor is man merely a rational or, a social animal. The essence of humanity is in man's spiritual being, which transcends the five sheaths of his soul. To understand him and to identify him with either his physiological, biological, psychological, intellectual, ethico-social and artistic

nature is not to understand him at his best. The inmost nature of man transcende these outward aspects. He is truly a spirit not bound by these aspects. As a matter of fact, the true source of the enrichment of these spheres of his experiences lies in his spiritual nature. Therefore to be truly a humanist, one has to admit the possibility of the unfoldment and manifestation of the inmost divinity. No human ideal is genuinely human which is not inspired by the spirit in man. All the spheres of his lower self covered by the five sheaths are only instrumental to the manifestation of man's real Godliness. Neither the physical well-being, nor the material prosperity, nor the biological fitness, survival and health, nor the psychological satisfaction of wants and desires, nor the tranquility of intellect through the pursuit of scientific or philosophical truth, nor again the realization of the ethico-social good in the harmony of the individual and the society, nor the realization of the rights or the fulfilment of obligations, nor the artistic pursuit of the beautiful could form the adequate ideal of human perfection. They are all valuable ends, and could be realized at their best only through the inspiration born of, and sustained through, the spirit. None of his lower ideals could be reached by the neglect of the central foundation of ever-energising spirit.

Therfore to be morally good is neither enough nor ideally possible when we take cognisance of the spirit in man. Man's moral life, if restricted by the highest utilitarian and the secular and the social considerations, cannot be the highest life for man on earth. The higher is the spiritual, which is not anti-moral but which is supra-moral. Man's moral life is autonomous only in a limited way. But his goodness cannot be exhausted in leading a socially useful life. It runs into wider and a deeper spiritual enlightenment, where a transvaluation of all lower values takes place. It is a different kind of serene experience from the moral experience troubled by the pricks of conscience, and tossed between the considerations of good and evil, better and worse. Inner peace does not come to one who cannot transcend the sphere of a dualist morality.

A merely secular justification of ethics may not make man truly moral. He may be tortured by such questions as "What

is the use of being useful ?" or " What is the good of being good ?" " Why should I be moral ?" These questions may lead one into profounder metaphysical questions ultimately dissolvable in a kind of spiritual experience. No good man would be truly good unless he feels the sanction for his goodness in the very constitution of the world—process. Unless there is a guarantee of the 'conservation of values' the goodness of being good is not explained, nor is there a sufficient inspiration to be good. The truly good man, thus, is the religious man, who is profoundly moral, and yet much more than merely moral in the secular sense. He does not care for the utilitarian uprightness. The social utility of his conduct follows spontaneously from his leading a life of the unconditioned beauty and goodness of the spirit. A man witout such a faith will falter in his prudential morality, especially when he would pass through critical moments of the cases of conscience : " to be or not to be ". But no believer in the Divine source and sanction will ever have an occasion to fall excepting when he is weak in his belief, or weak in his will to be good.

This, therefore, is the meaning of the teaching of the Gītā when it prefers the devotee of God, even though initially very immoral, to the atheist even though he may appear to be initially moral. A believer in God, though at present a sinner, has a greater future, than a non-believer who appers to be good now, but who may fall from his own standards. A believer and a devotee would be gradually transformed and converted from his sinfulness to saintli-hood. But the present day moralist has nothing to sustain him in his moral conduct. This likelihood of the atheist's failure is more dangerous than the initial badness of the theist. While there is no future for the mere moralist, there is every hope for the devotee of God. It is not the present position that enlightens the worth of the person. It is the path that he has chosen for himself that will throw light upon what he is to be in future. Thus while the devotee though morally bad now, is on the right path of improvement through his one-pointed devotion to God, the moralist has chosen a path on which there is every possibility of his failure, not being sustained in his morality by the energising faith in the divine constitution of man and nature.

* * *

TIME, SPACE AND MAN[1]

Prof. B. Lahiry
M. Sc.

Once upon a time there was a *Guru*. He had a disciple who wanted to realise the truth. After a few years the disciple felt that he was not nearer his goal. So he asked his *Guru*, "Sir, please tell me *when* I will realise the Truth." The *Guru* kept silent. Not being sensitive enough to understand the eloquence of that silence, the disciple went on repeating the request day after day. At long last, the *Guru* led the disciple to the river bank. "Take a dip to purify yourself," he said, "and then I shall tell you when you will realise the Truth." So the disciple took a dip, and before he could come up, the *Guru* held him tightly under the water inspite of the disciple's struggles, and left him free only when he was completely exhausted. After a lot of coughing and gasping when the disciple was fit to speak, the *Guru* asked, "My son, how did you feel when I held you under the water?" "Oh, Sir!" replied the disciple, "I felt so suffocated and so restless! I felt with my whole being that I could not live for a moment more without air!" "So, my son", said the *Guru*, "when you feel exactly like this *with your whole being that you cannot live for a moment more without Truth*, then, and *only then*, you will realise Truth!"

When the need for Truth thus becomes the most important thing in life, one becomes restless and begins to look about. He reads science, he reads philosophy; he begins to meet people who, he thinks, are saints and ascetics. But ultimately he may find that.

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1. Adapted from the lecture delivered on 28th July, 1967, under the auspices of Kashi Tatva Sabha at the Theosophical Society Hall, Varanasi.

vedāḥ vibhinnā, smṛtayō vibhinnā
nāsau munir yasya mataṁ na bhinnaṁ
dharmasya tattvaṁ nihitaṁ guhāyāṁ
mahājano yena gataḥ sa panthāḥ.

" —The scriptures are different, the laws are different. there is no ascetic whose opinion is not different from another. The thatness of truth lies hidden in the cave, and the path is the path trodden by the great ones. "

Now, who is a great one? The simplest criterion is that he is one who is above all smallness. The outlook of the small one is of petty analytical differentiation. The outlook of the great one is of universal synthetic unity.

" I belong to this province, you belong to that province and he belongs to yet another province, hence we are different"— says the great one. " I am an Indian, therefore we are one"— says the great one. " I am an Indian, you are a Burmese, he is a Japanese, and hence we are different "— says the small one. " We are all Asiatics, and therefore we are one "— says the great one. " I am an Asiatic. You are a European. He is an American. They are Africans, and hence we are different "— comments the small one. " We belong to the same world and therefore we are one "— says the great one. " I am brown, you are white, he is black, they are yellow, hence we are different ", says the small one again. " We all belong to one great human race and hence we are one. Indeed, when the body is burnt on the funeral pyre, colour of the skin is the first casualty. All colours become a uniform carbon-black within minutes. So why emphasize on the evanescent, the transitory, the destructible? Why not find out the Eternal and the Infinite in Man? This is the refrain of all the great ones all through the ages, all over the world. though the language and the mode of presentation differ from age to age and country to country.

This is the age of science. One must present things " scientifically " in order to be heard. But here I must apologise to my scientist friends, as I shall cross the limits which science has imposed on itself in order to be 'objective'. Science does not

study Time and Space in relation to Man, with the emphasis on Man, whereas that is precisely my aim today. We shall see how by proceeding from ordinary scientifically correst data we reach extraordinary conclusions about Time and Space as related to Man.

We have two ways of recognising a fact. First, by direct apprehension, and second by indirect interpretation, and both may not give the true picture. A star seems to be a little twinkling point of light by direct apprehension, whereas it may be even bigger than the solar system. And when we begin form faulty premises, we may arrive at false conclusions by indirect interpretations. But however much we are convinced that the star is much bigger than the earth by interpretation, *it is always no bigger than a luminescent point when directly apprehended.* This must be kept in mind. Now, let us suppose we are seeing a star which is ten light years away. This means that light transmitted by the star takes ten years to reach in terms of time, and as the speed of light is 186000 miles per second, the star is at a distance of 186000 × 60 × 60 × 24 × 365 × 10 miles away from the earth in terms of space. It seems as if we are seeing the star *as it is at this instant,* by direct apprehension. But indirect interpretation says, "No, We are seeing the star *as it was ten years ago.* "Suppose the star is born today, exists for four years and then disappears due to destruction. During all this time we will NOT see it. Six more years will have to elapse before we can see its *birth,* at a distance of ten light years away, and then we shall continue to see it for four years more, and *then* it will vanish. Thus we shall not see the star at all during its whole period of existence, and will continue to see it for ten years after its actual destruction. This is an absolutely correct scientific interpretation. There will be always a shift of 10 years of time and about ten light years of space between the transmitting end, the star, and the receiving end, the Man. It is obvious that the birth, existence and disappearance of the star is irreversible. Hence the re-enactment of the whole event which happened in the past at the transmitting end, but which seems to happen at this very instant at the receiving end is entirely

dependent upon the stimulus (light) reaching *the receiving end* Man. Once the stimulus reaches Man, the receiving end, the transmitting end or the speed of the stimulus is no longer important. It is the orientation of man which becomes all important. Let me clarify the position by another example. I hope all of you have seen the sun-rise, but have you marked how *slow* it is? If the intervening space between the earth and the sun had been dark during the night, the whole event would have happened with the speed of light, i.e. within a fraction of a second. But the fact is that the intervening space is *always pervaded with light* (i. e. the stimulus has already reached), and it is the orientation of the world, the receiving end, that is responsible for the phenomenon. Hence it is the speed of the rotation of earth around its own axis, i. e. about four minutes per degree that determines the phenomenon. With that speed we set ourselves away from the ever-present sun-light, and call it sunset, thus creating darkness with our own shadow, and with that speed again we orient ourselves towards the ever-present light and call it sun-rise.

Yet we can not dismiss this recording at the present instant, by man, of a past event, both in Time and Space, as an entirely subjective projection and imaginary creation of man, because we have to take into account the stimulus, light, without the reaching of which the whole event would not have been recorded at all at the present instant. Does it not imply, therefore, that this instant in some way *contains* the past in which the event actually took place? Let me again clarify with an example. Suppose the Delhi station of All India Radio is transmitting a time signal at exactly twelve o' clock midnight on 28-29 July. Assuming that the radio waves travel at the speed of light, this signal will go around the world nearly seven times per second, i. e the signal will come back to Delhi after one-seventh of a second. Neglecting this and assuming that it is the same instant at Delhi, what do we find this instant to be at other place? It is six-thirty in the evening of 28th July at London (i. e. *past*), and three-thirty in the morning of 29th July at Tokyo (i. e. *future*). Thus the same

instant is past and future at different places. If we can freeze the entire course of this instant around the world, we will find that the signal at first went to the past—near, distant, and the remotest past, and then must have changed over to the remotest future and came back to the same instant at Delhi through distant, and near future ! And this will be true if we could imagine that the same signal went around the whole universe and came back to Delhi at the same instant ! Thus we come to the strange conclusion that though throughout our lives we have believed the instant to be an infinitesimal part of the eternity, it is also true that *the instant contains the whole Eternity* (i. e. *all* the past and *all* the future) in it ! So this is about Time, as related to man. Man *has to live in the instant* whether he wills or not—(though most of the time he obscures it by the frustrations and memories of the past, and the hopes and expectations of the future) and therefore he can record any event throughout the eternity. Only, to him the event will seem to be occurring at this very present instant !

Now let us take up space as related to Man. The birth, life, and death of the star as it actually occurred in the outer space is not being repeated at all in the outer space when it is being recorded by Man. The whole event is now occurring in a *miniature scale* in some space at the receiving end, the Man; that is why, however much we may try, the star always remains a mere point of light when directly apprehended ! Now let us go a bit deeper abont the nature of this receiving space.

Suppose you are this point (.). Now a point has only position and has no magnitude according to its mathematical defiinition. Therefore your position is now the whole point and you have no magnitude. Now expand this point to a sphere like this. "O". As you are still the whole point, you are present *throughout the sphere at the same time* (and *not* at a particular part of it as we customarily think). It is not so imaginary and hypothetical as it seems. Man begins as a mere point, the fertilized ovum, and expands by division. After about forty-eight divisions, the full body of man results, and *he is present throughout the body at the same time.* Now,

going back the sphere again, you expand it still further till it becomes congruent with the whole universe. You are, therefore, now present through out the universe at the same time! Your human body with the limited consciousness and space (in the second stage) is an exact replica, *in miniature*, of the Infinite consciousness and space of the universe, and therefore can receive and reproduce the phenomena, in miniature, taking place at any part of the universe, just as a small radio or television set can receive and reproduce the phenomena transmitted by the much bigger, yet exactly similar transmitter.

If you have followed me closely upto this point, and have understood the things exactly as I wished to convey, perhaps you will see that the whole thing can be treated more as a resonance phenomenon than a small mirror reflecting a big city inside it. And resonance is reciprocal! By living in the instant, you are not only capable of knowing the past and the future, you are also living in the Eternity! By living in the whole space which is the entire human body at the same time, you are not only capable of knowing the events occurring at any part of the universe, you are also living in the whole space occupied by the universe at the same time! Unbelievable, is it not? Yet how possible!

Such are the immense potentialities of Man. Such is the immensity of Man. Yet, what have we made of him? Says Kabir:—

"Kabir ek achambhā dekhā hirā hāṭ bikāe,
parkhan hārā jauhari, couri badle jāe."

Kabir saw a strange thing, that diamond was being sold in the market. The jeweller failed to recognise it, and it was bartered away for a handful of small coins!

"Rāt ganvāyo soy kar, divas ganvāyo khae–
hirā janma amol hari, divas ganvāyo khāe–"

Nights you have spent sleeping, days you have spent eating;

this human birth, priceless as a diamond, you have bartered away for a few coins !

" Kabir sotā kyā kare, uth kar bhajo murāri
ek din to sonā hi hai, lambe pāo pasāri ".

Kabir, what are you doing asleep ? Get up and pray, for one day you have to sleep with feet stretched very long.

Before that final sleep with "feet stretched very long" if we attain stability in the Eternity by living in the instant constantly with our whole being, then what matters if the evanescent and the transitory and the destructible in us vanishes, the dust going to dust, ashes to ashes ?

* * *

Spiritual Evolution

" We may say that the universal Consciousness after its descent into Matter has conducted the evolution there along two lines, one of ascent to the discovery of the self and spirit, the other of descent through the already evolved levels of mind, life and body so as to bring down the spiritual consciousness into these also and to fulfil thereby some secret intention in the creation of the material universe. Our Yoga is in its principle a taking up and summarising and completing of this process, an endeavour to rise to the highest possible supra-mental level and bring down its consciousness and power into mind, life and body. "

Letters of Sri Aurobindo, p. 7.

SPIRITUAL EXPERIENCES

Dr. R. R. Diwakar

Literatures of the world are full of aesthetic experiences of poets, writers, authors and others. Aesthetics are the science and art of beauty. Man in the course of his varied progress and progress on many fronts has developed the sense of beauty. The appreciation as well as expression of beauty is the very essence of all art. "A thing of beauty is a joy forever" holds good of all times and in all climes and in all the moods of man. Aesthetic experience is that experience which touches, arouses, awakens, the sense of beauty and its appreciation, and results in joy. The range of joy of such appreciation may be anywhere from a gentle tingle or thrill to ecstatic transcendance.

It is the arousal of the sense of beauty, its appreciation, and the resultant joy which constitute the aesthetic experience. It may range from the sight or fragrance of a simple rose, to the ecstatic joy of a creative poet or artist who sings or paints, even to the ecstatic embrace of a beloved in which the sense of beauty merges into the sense of unity. The experience of unity and identity is the door to transcendance where the sense of the one and the many have no place.

The source of all aesthetic joy is what is called *Rasa* in Sanskrit — the principle of joy. This principle of joy which is really derived from the experience of beauty is not devoid of pain and sorrow and suffering. But what happens is that this pain and sorrow and suffering which when isolated could be pain and sorrow and suffering are transmuted into joy when they are gone through as a part of aesthetic experience. That is why even tragedies are enjoyable, and the most painful separation of lover and beloved are subjects of great poems and dramas.

Having said this, I deplore the attempt to isolate spiritual experiences from the field of aesthesis and aesthetic experiences.

I also deplore that such experiences are looked upon as something which have to be kept secret and are not to be given free expression. I do not say that there is no difference in the source and the quality of experiences between spiritual experiences of an aesthetic nature and other aesthetic experiences; that is a matter to be investigated quite separately. I would only say here that spiritual experiences of an aesthetic nature, such as those which arise from a sense of beauty, grandeur, magnificience of the spiritual world, and the innumerable nuances that a seeker of truth goes through, should not be a treasure marked off as subjective, esoteric and secret. After all, all enjoyment of beauty is subjective. Many poets have been ranked as mad till the beauty they revealed came to be appreciated by all.

The scarcity of spiritual experiences in literature as part of aesthetic experiences, has led to the misconception that they are experiences of an extremely private nature and such as one not to be given expression to. This has further deprived the common reader from experiences which are really a source of infinite joy, since they are derived from an inner source and do not depend upon outside material. This has also created a kind of superiority complex in those who have such experiences. There is another undesirable result which flows from isolating or suppressing spiritual experiences, from off the field of aesthetic experiences and that is, the common reader has few chances of knowing the real value of the richness of those experiences. The common reader should be given the chance of comparing and contrasting, the beauty, the inherent joy, the ecstacy which is the heritage of India, with the beauty and joys of the world as we normally experience it.

The Upanishadic seers who declared that *Ananda* is the source as well as the ultimate destiny of all living creatures scarcely thought that the beauty, joy, the *Rasa* which belongs to the inner world of the spirit and its aesthetic experiences would be kept high and dry either for fear of their being too common or for fear of being ridiculed as too private and improbable. But we may know that frank and free confessions of St. Augustine and others have

added both to the higher dimension of literature as well as to the world of spiritual experiences, without any loss to humanity. Perhaps, instead of the oblique and indirect references in their writings to spiritual experiences of an aesthetic and ecstatic character by great mystics and saints and seekers after truth, direct and simple revelations of their 'play with the Spirit' (आत्म-क्रीड:) would have lighted the spiritual path for the people far better.

No one need think from what I have written that there is any question of superiority or inferiority of the spiritual experiences as apart from other aesthetic experiences. My plea is that they should not be shut off from the class of aesthetic experiences, and free expression of spiritual experiences should be the order of the day.

* * *

Pure Love of God

"Love was not love, it was insisted, unless it was 'without a reason', or without a 'motive', as a western speaker might have attempted, though perhaps with less force, to express the same idea. Purity and renunciation were analysed untiringly. The Great God, tempted by nothing — not kingship nor fatherhood, not wealth nor pleasure; in all the worlds He had created, proving on the contrary, in matters worldly, 'a very simple fellow' incurious, easily deceived and begging His daily handful of rice from door to door, shone through all our dreams."

Sister Nivedita, *The Master as I saw him,* p. 58.

WHAT IS WORLD CULTURE?

Dr. R. S. Mugali, M. A., D. Litt.

All true culture is world culture. It is an ideal or vision of good life, as seen in practice, in thought, word and deed. It is the best and the noblest in human character and personality that is Universal, manifesting individually and collectively in various forms of civilization like religion, art, language and literature. World culture is the unity of spirit behind the diversity of civilization. Culture is the soul and Civilization is its body. Qualities such as truthfulness or search after truth, charity, self-less service and consideration for others are of the essence of World Culture, which is beyond time and clime.

True culture aims at harmony and progress, at taking the best from every person and every faith and seeking a synthesis of thought and action. It is found in the day-to-day life of the individual and the community at various stages and in varying degrees of expression. That, which is not seen in actual life, is not an actuality but only a mentality, is not true culture. It should be a habit of the higher nature, one's own life-breath as it were. And further it should be broad in outlook, tolerant and assimilative. That which is narrow in outlook, intolerant and exclusive in religion, ideology or custom is not true culture. It is, therefore, far from being world culture.

There is only one world culture but there are many cultures in the world i. e. many aspects or forms of expression of world culture, emphasising one or the other quality and showing differentiation from each other more in totality than in every detail. The different forms of culture are to be found in the history of civilization from ancient to modern times. In ancient times, we know of the Chinese, Egyptian, Indian and Greek cultures, showing the same spirit of truth, beauty and goodness with a little more emphasis on one than on the other and manifesting in different

forms of religion, art and literature. The essential wisdom of life which these civilizations breathe forth is what we call world culture. In modern times, life has become more varied and world culture has become more comprehensive and diversified. We can now talk of different forms of world culture as individual, regional, religions, national and international. These forms are not different from each other in the sense of being singular or unique in every respect, i. e. possessing many things not possessed by others, but in the sense of being integrally or cumulatively typical. This kind of uniqueness in totality does not preclude a particular form of world culture from possessing some individual traits as different in kind or degree.

The question is often asked whether there is any truth in the statement regarding cultures of certain regions or provinces, which form component parts of a nation. For instance, the question is asked whether there is anything like Karnatak culture or Kerala culture. Some of those, who ask this question, hold the view that there is only one culture in India and that is Indian culture and that there in no such thing as regional culture like that of Karnatak or Kerala. Obviously they mean to say that Indian culture has a certain Uniqueness which regional cultures do not possess. Can it not be asked whether one can claim for Indian culture that kind of uniqueness, which implies possession of characteristics, not possessed by any other country ? It seems to me that Indian culture is but an aspect or form of expression of world culture and consistently with this notion, the cultures of the different regions of India are aspects of Indian culture, exhibiting their uniqueness in the totality of politico-economic, socio-religious and aesthetic life of the people in those regions in the past as well as in the present.

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A SHORT REPORT
OF
THE ACADEMY OF COMPARATIVE PHILOSOPHY & RELIGION
BELGAUM
for the Year 1966-67

There were three meetings of the board of trustees during the last year and some resolutions were circulated. Residential quarters for the two ' Malis ' were sanctioned at a cost of Rs. 8250/- and they are under construction. They will be ready within about a month.

Śrī G. D. Saraff, Tilakwadi-Belgaum, has been elected as a Trustee from the Donors' constituency. He has been taking active part in the working of the Academy. He has been taken on the Editorial Committee of PATHWAY TO GOD, and in that capacity he has been making efforts to make the journal self-supporting, attractive and impressive.

Dr. V. H. Date resigned his membership on the editorial committee of PATHWAY TO GOD. Dr. B. R. Modak, M. A., Ph. D. Dharwar, has joined this committee and is now one of the joint editors. This journal is printed under his direct supervision and he has taken great pains to improve the quality and general get-up of the journal.

Books worth about Rs. 800/-were added to the "GURUDEVA GRANTHALAYA ", which has been started in the Mandir building. Donations of good and valuable books were received from the following three persons:—

1) Dr. A. D. Kulkarni, Wadgaon-Belgaum.
2) Śrī G. N. Phansalkar, Nowpada-Thana.
3) Śrī A. G. Paradkar, Nowpada-Thana.

The Academy is grateful to these gentlemen for their generosity.

In the Gurudeva Mandir Hall, Śrī Krishnashastri Marathe has been delivering discourses in Marathi on Bhagavadgītā on every Sunday in the evening. Spiritual minded persons attend the weekly discourses. The public may take advantage of these discourses, which are instructive, rational and interesting. The Academy is obliged to the following persons for delivering 'Pravachanas' in the Mandir hall during the last year.

1) Śrī G. V. Tulpule, M. A., Sangli.
2) Chintamani Maharaj Deshpande, Sadhak Ashram, Bhor.
3) Vācaspati Vishnuji Kshirsagar, Nasik.
4) Prof. N. G. Damle, M. A , Poona.
5) His Holiness Śrī Swamiji of Gokarn Partagali Math.

In the budget for the current year, provision has been made for payment of donation to the following institutions for arranging lectures and doing work in accordance with the provisions of the Constitution.

1) Adhyatma Vidya Mandir, Sangli—Rs. 500/-
2) Gurudeva Ranade Samadhi Trust, Nimbal—Rs. 500/-
3) Amburao Maharaj Trust, Inchageri—Rs. 100/-

Dr. Sampurnanand, Ex-Governor of Rājasthāna and now the Chancellor of Kashi Vidyapeeth, Banaras, has agreed to deliver "Gurudeva Ranade Memorial Lectures" in Belgaum. The dates of these lectures are being fixed. They are expected to be delivered by about the middle of December this year.

After the report of the last year was published, donations were received from the following persons:

1) Śrī G. D. Saraff, Tilakwadi-Belgaum. Rs. 501/-
2) Śrīmant G. G. Patwardhan, Rajkumar; Kurundwad Jr. State No. 1, Wadgaon-Madhavpur. Rs. 501/-

3) Śrī Raghunath Shamrao Deshpande (alias Krishnarao Deshpande), Belgaum. Rs. 51/- (This brings the total amount of his donation to Rs. 500/-).

The Academical Council held a meeting during the year in Belgaum.

The Academy is prepared to undertake publication of books on religious and philosophical subjects, on certain terms. The author may have to send the manuscript (in duplicate preferably) for our approval. The authors desirous of having their books published under the auspices of this Academy are requested to write to the Hon. Secretary for terms and particulars in that behalf.

We have great pleasure in announcing that five prizes have been received by the Gurudeva Mandir garden for various items of its produce at the Belgaum Horticultural Show held recently. The Director of Horticulture has been kind enough to make suggestions for the improvement of the garden. Steps are being taken by us in that direction.

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The Call of the Master

" What the world wants to-day is twenty men and women who can dare stand in the yonder street and say that they possess nothing but God. Who will go ? Why should one fear ? If this is true what else could matter ? If it is not true what do our lives matter ? "

—Swami Vivekanand

Our Contributors

(In this Issue)

Śrī **Gurudeva Dr. R. D. Ranade**—
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Dr. **S. Radhakrishnan**—
Former President of India, A distinguished Philosopher and Statesman.

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An emient surgeon, A seeker and a Philanthropist of Aurangabad, A disciple of Śrī Gurudeva.

Prof. **K. S. Narayanchar**, M. A., B. Sc.—
Dept. of English, Karnatak Arts College, Dharwar.

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150	36	from	form
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152	12	us, service	us. Service
155	7	freud	Freud
,,	13	exponents	exponents who
,,	30	tolerant	intolerant
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159	3	proporly	properly
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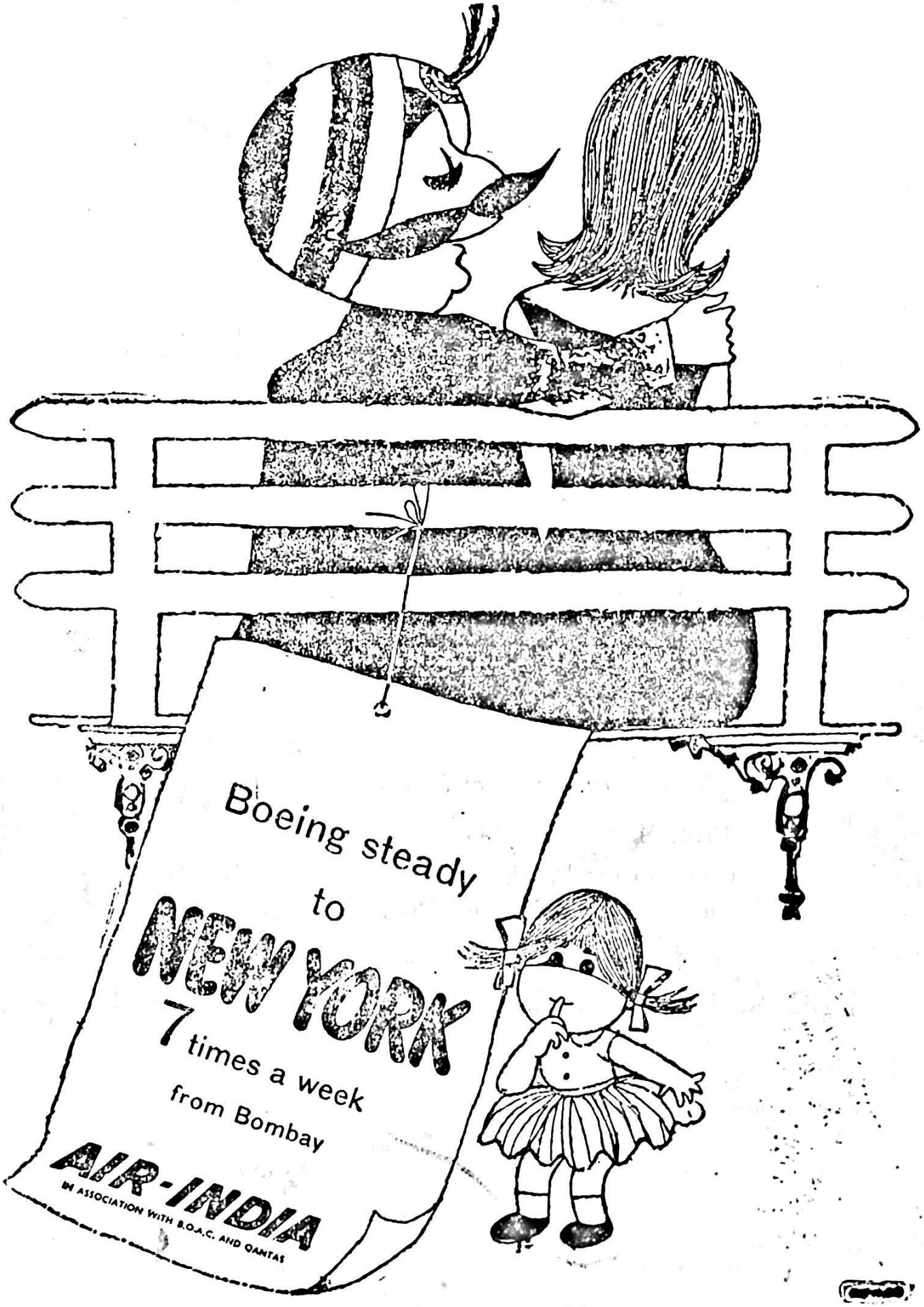
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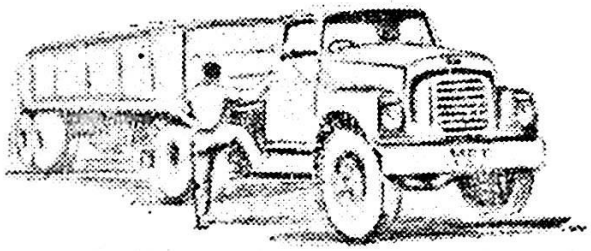

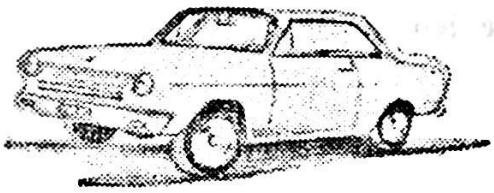

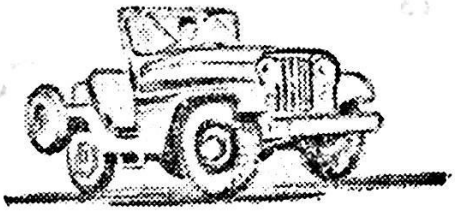

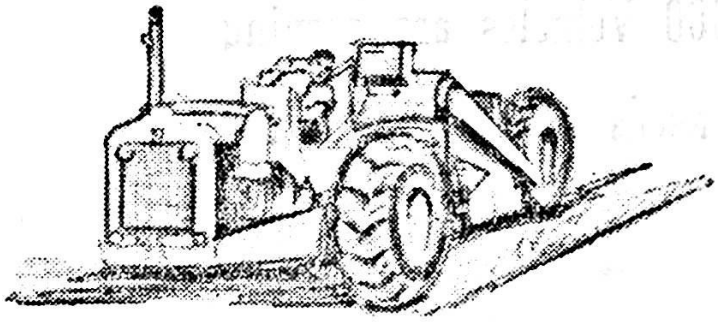

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१) अनुभवी व कुशल कामगार.
२) दुरुस्तीची आधुनिक साधने.
३) क्रँक ग्राईंडींग ४) स्लीव्ह फिटींग.
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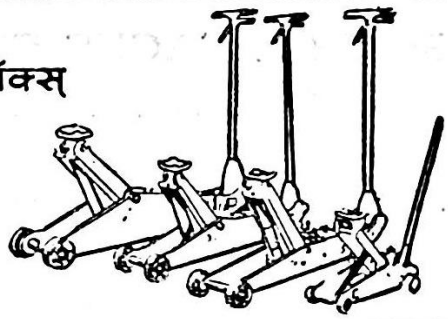
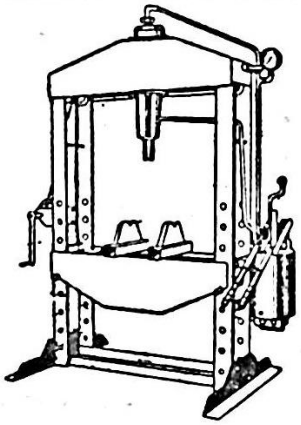
१०, ५, २½ व १½ टन
कपॅसिटी





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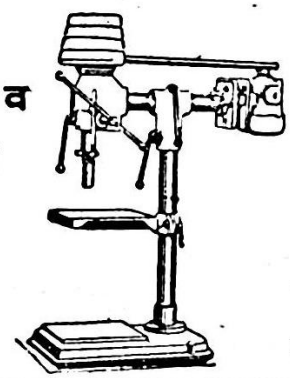

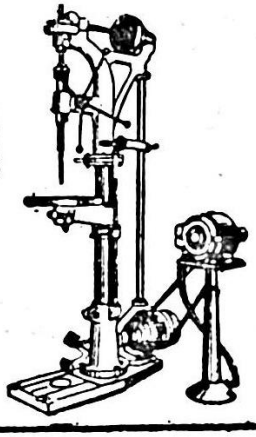

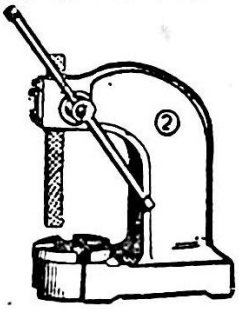

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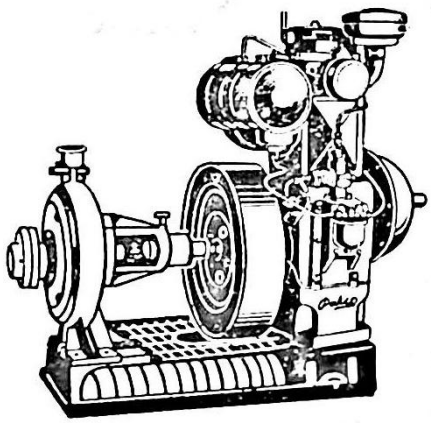

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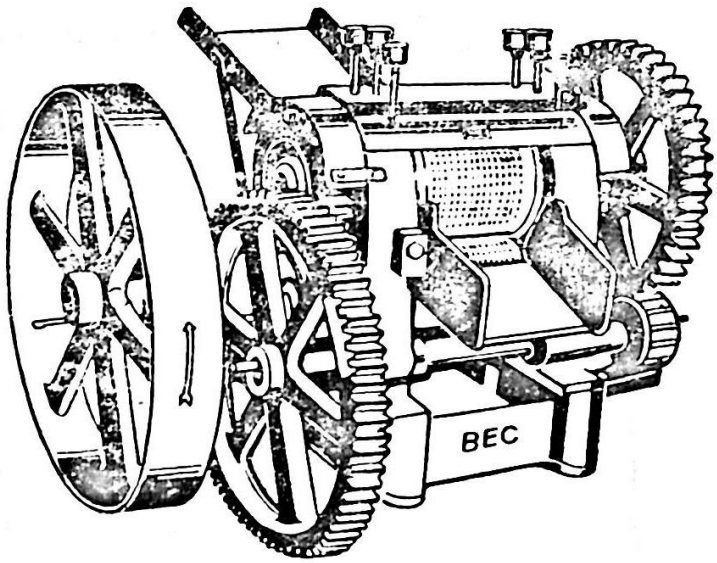

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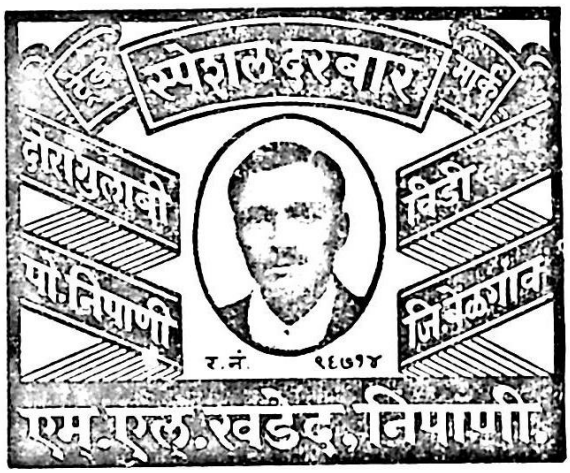
चाय

लीजिये, लीजिये, लीजिये
चायके होलसेल और रिटेल वेपारी

पटेल टी डिपो, दलाल पेट, निपाणी (जि : बेळगांव)



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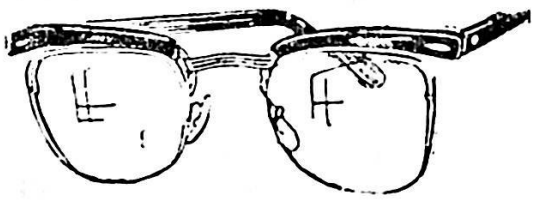

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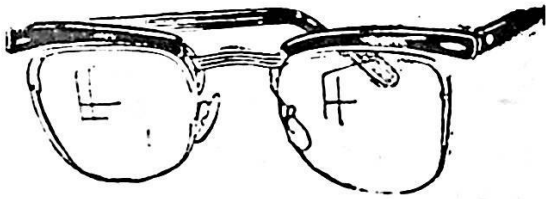

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